

THE *11-6-12*  
C A S E  
S T A T E D,

Between the  
CHURCH of *ROME*  
AND THE  
CHURCH of *ENGLAND*.

WHEREIN IS SHEWED,

That the *Doubt* and the *Danger* is in the  
Former, and the *Certainty* and *Safety*  
in the *Latter Communion*.

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*For their Rock is not as our Rock, even our  
Enemies themselves being Judges. Deut.  
xxxii. 31.*

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CHAS. A. D. 1871



MVSEVM  
BRITAN  
NICVM

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**A**

in soul I thought I could have my soul in  
the Church of England I would think my self  
obliged to have my soul in my hands

A  
**CONVERSATION**

Betwixt an

*English Roman Catholick Nobleman*

AND A

**GENTLEMAN**

**HIS FRIEND of the  
Church of ENGLAND.**

**Lord.** **I**T is hard that by your late Act of  
Parliament I must either lose my  
Estate or change my Religion.

**Gentleman.** I think your Lordship ought not  
to lose your Estate, till you have first Consi-  
dered how far your Conscience will allow you  
to Conform to what is required of you.

**B** **L.**



L. If I thought I could save my Soul in the Church of *England*, I would think my self obliged to preserve my Right and my Posterity.

G. Pray, My Lord, what is there in the Communion of the Church of *England* should make you think your Soul in any Danger? Would there be any Hazard of your Soul if there were no Invocation of *Saints* that are Dead in the Publick Offices of the Church: No Pictures or Images of *God* to be seen there: No *Elevation* of the *Host*, which was but of late Years brought into the Church: No Prayers for Souls out of *Purgatory*: If the Publick Prayers were in the *Vulgar Tongue*: and if the *Sacrament* were given in both *Kinds*? For these are all the differences you will find betwixt your *Publick Offices* and ours.

L. But I must keep in the Communion of the Church, else I think I cannot save my Soul.

G. Your Lordship means in the Communion of the Church of *Rome*.

(1) L. Yes, for she is the *Mother Church*, and Center of *Unity* to all other Churches, insomuch that who are not of her Communion, are out of the Pale of the *Catholick Church*.

G. My Lord, it is Certain that *Jerusalem* was the *Mother Church*, where *Christ* first planted the *Gospel*, and Commanded that it should be thence propagated to all other Nations, as he himself said, *beginning at Jerusalem*.

Luke

Luke xxiv. 47. And till after the Vision of the Sheet to St. Peter Act. x. No Gentile was admitted, as it is said, Act. xi. 19. *They travelled — Preaching the word to none but unto the Jews only.* So that the Jewish Christian Church was the only Church for some time, and she it was who Converted the Gentile Nations, and therefore was the Mother Church to them all.

And Rome was not the first Gentile Church, for the Disciples were called Christians first in Antioch. Act xi. 26. And the Greek Church was before the Latin; the New Testament was wrote in Greek for their Use, therefore the Greek Church could not be the Daughter of the Latin Church, which was Born after her.

(2.) L. But St. Peter having been Bishop of Rome, and Christ having constituted him to be the Head of the Catholick Church throughout the whole World, the same must descend to his Successors the Bishops of Rome.

G. This will not make her the Mother Church. You may call her *Supreme, Absolute, Universal*, or what you please, any thing but the Mother Church, to which it is Impossible she should have any Title.

In the Conversion of the Gentiles to Christianity, one Man and one Nation, must receive the Faith before another, they were not all Converted on a Day. And as when one Man Converts another, so it is of Churches and Nations,

Nations, it gives the one no Superiority over the other, except that of Gratitude and Esteem, but nothing of Authority.

But whatever the Privilege of the Mother Church may be, if it can be Translated from the *Mother* to the *Daughter*, from one Church to another, from *Jerusalem* to *Antioch* and thence to *Rome*, as you must be obliged to say; then it may be Translated from *Rome* also to some other Church, unless some positive Command of *Christ* can be produced, first to fix it at *Rome*, and then a Promise that it shall never thence be removed. But the *Church of Rome* is not once named in all the New Testament, unless she is meant by the *Church at Babylon*, 1 Pet. v. 13. Nor is there any Promise whatsoever made to her, or any the least Intimation of her being the *Head* of the *Churches*, the Standard and Center of *Unity* to them all. Strange! if that be the *Summa rei Christiana*, as *Bellarmin* calls it (in the Preface to his Book *de Romano Pontifice*) the *Summ and Foundation of the Christian Religion*.

And as silent are the *Scriptures* concerning the supposed *Universal Supremacy* of *St. Peter*, or that he ever was at *Rome*, or *Bishop of Rome*. Some after Writers have mentioned it; but that is far from such an *Universal Tradition* as is sufficient for the mighty Superstructure which is Raised upon it. But let it be granted it signifies nothing, because all is founded upon some Words said to *St. Peter*, such as, *Thou art Peter — Feed my Sheep —*  
 &c.



&c. Which cannot be strained to such an *Universal Supremacy* as the *Popes* have Claimed, nor were so understood in the *Primitive Church*. For which I refer your Lordship to a Book I know you value, and favoured me with the Perusal of it, the Learned Monsieur *du Pin* his *Traité de la Puissance Ecclesiastique et Temporelle*. Printed at *Paris* 1707. where p. 495. to p. 501. and p. 754. to p. 765. you will find all these Texts urged for the Supremacy of *St. Peter*, answered in the same Manner as is done by the *Protestant* Writers, and it is shewed how very Foreign they are from the Purpose intended.

And that the *Rock* upon which *Math. xvi. 18.* *Christ* said he would build His Church was not *Peter*, but the *Faith* which *Peter* then Confessed, your Lordship may see the Current Sense of the *Fathers*, and Consult at your Leasure *St. Augustine*, de Verb. Dom. Ser. 13. *Nazianzen*, de Ver. Testam. *St. Cyril*, de Trin. lib. 4. *St. Chrysostome*, Hom. 55. in *Math. St. Ambrose*, Com. in *Ephes. 2.* *Hilary*, de Trin. lib. 2. cap. 6. And there are many others.

But nothing that was said of *St. Peter* is so Express for an *Universal Supremacy* as what *St. Paul* said of Himself, ii. *Cor. xi. 28* That the Care of all the Churches lay upon him. And again, i *Cor. vii. 17.* So Ordain I in all Churches. If such a *Decretal* could be produced of *St. Peter's*, I doubt not it would have been made use of towards proving his *Universal Supremacy*. In the *Acts of the Apostles* it is told that *St.*

Paul was at Rome Preaching the Gospel for two whole Years together. *Act xxviii. 30, 31.* But not a Word of St. Peter's being there. And as St. PAUL planted the Gospel at Rome, so he wrote to the Church there as his particular Charge, for says he *Rom. xi. 13. I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine Office.* But St. Peter was the Apostle of the Jews, they were his particular Charge; and he himself allowed that the Gospel of the Uncircumcision was committed to Paul, as the Gospel of the Circumcision was to himself. *Gal. ii. 7, 8, 9.* And accordingly he Directed his Epistle to the Jews of the Dispersion who were Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. But he wrote not to the Gentiles, particularly not to Rome, which would seem strange if he had been Bishop of Rome, and that had been his Chief and Principal Charge. And St. Paul's bold withstanding him to the Face before the whole Church of Antioch, in behalf of the Gentiles whom he had misled, fearing them who were of the Circumcision, shews the Care St. Paul took of those who were more particularly his Charge; And seems a Behaviour not very suitable to the Supreme Head of the Church both Jews and Gentiles, if St. Paul had known any thing of St. Peter's being so Constituted by Christ.

And as little had it become the other Apostles to send their Sovereign upon Business, as they sent Peter to Samaria. *Act. viii. 14.*

But

But if, as some say, *St. Peter* was Bishop of the *Jewish* Converts at *Rome*, and *St. Paul* of the *Gentiles* there, *St. Paul* would have had a much greater Flock than *St. Peter*, and the Successors of *St. Paul*, and not of *St. Peter*, must have been *Bishops* there, because the Church of *Rome* is now and has long been all of the *Gentiles*.

But the surest way to find out the Truth is by Fact, and not Straining Expressions, which may have several Meanings. The Eastern Monarchs have used to give themselves Mighty Titles, as Son of the Sun, and Brother of the Stars, and King of all the Kings of the Earth &c. But will any believe that any of them was the Universal Monarch for all this, contrary to plain Fact?

Pray, My Lord, let me ask you, do you think one could Write the History of a King, suppose of King *Charles* the 2d, and in all the History neither call him *King*, mention his Restoration, Coronation, or tell of one *Regal* Act ever he did, as Calling a Parliament, or Presiding in it, Sending or Receiving an Ambassador, or Granting a Commission, &c. And so of a *Pope*, could his History be wrote without calling him *Pope*, or telling of one *Papal* Act of his?

L. No, it is Impossible. For such an History could not be called the History of a *King*, or of a *Pope*.

G. Now, My Lord, let me Apply this. We have the History of the *Acts of the Apostles*,



*stles*, in which *St. Peter* has a great Share, though not so much as *St. Paul*, and there is a *Council* Mentioned wherein both of them were present, and there is not a Tittle of any Superiority of *St. Peter* over *St. Paul* or any other of the Apostles; either in that *Council*, or any where else throughout that whole History, which, as your Lordship has Determined, is Impossible if *St. Peter* had that Supremacy which the Popes have Claimed as his Successors.

This is so Demonstrative a Proof that the Writers on your side think it necessary for them to Endeavour some Solution to it. But the Weakness of their Answer is a yet greater Confirmation on our Side. For they can find no other Way to get some Superiority to *St. Peter* in this *Council* than to suppose that he Opened it, because, as they say, he spoke first, which would not Infer the Supremacy they Intend, if it were true; but it is plainly otherwise; for it is said *Act. xv. 7.* *And when there had been much disputing, Peter rose up and said—* Nor did he speak last, for after he had done *Paul* and *Barnabas* declared the Conversion of the *Gentiles*, by their Means, without putting them under the *Law*, which was the Point in Debate; And after they had held their peace, *St. James* who was Bishop of *Jerusalem* where the *Council* was held, did, as President, resume what had been said by *St. Peter* and others, and gave his definitive Sentence upon the whole, *Wherefore my Sentence is—*

And

And the Decree of the *Council* was drawn up in the Words of *St. James*. So that it is plain he Closed the *Council*, whoever opened it or spoke first, which is not so Material as to be told in this Account of that *Council*. But dismissing the *Council* and putting an End to it seems of greater Authority. If what is said of *St. James* here had been said of *St. Peter*, I question not it would have been Made use of as a full Proof of his *Supremacy*, and *Presiding* in that *Council*.

L. I must Confess the History of the New Testament is very barren, as to Facts relating to the Authority of *St. Peter* over the other Apostles. We must Depend upon the Texts before mentioned of *Feed my Sheep*, &c.

G. None of these Texts are so Express as what I quoted of *St. Paul*. But if they were meant in that Extent for which you produce them, it is Impossible but that must appear in the Facts of *St. Peter*, especially in the Part he bore in that *Council* at *Jerusalem*. And *Facts* are the surest Explanation of *Words*.

We discourse now only of *Authority*, what *Authority* one Apostle had over another, for that is the Point wherein we are Concerned. We speak not of their Gifts and Graces and their Labours in propagating the Gospel, wherein one Might be more Eminent and Successful than another, but this gave him no *Authority* over the others. And in this also *St. Paul* had the Preference, for *He laboured more Abundantly than they all*. 1. Cor. xv. 10. And all the *Epistles* almost are

are his, to the several Churches. And his *Miracles* and *Conversions* of *Infidels* take up a much greater Part in the *Acts* of the *Apostles* than those of *St. Peter*.

I have said so much of this Matter, because the Supposed *Supremacy* of *St. Peter*, his being at *Rome* and Bishop of *Rome*, is the whole Foundation of that *Supremacy* claimed by the *Bishop* or *Church* of *Rome*.

And if that be so Essential a Point, and upon which the *Unity* of the *Church* depends, inso-much that without it there is no *Church* at all, according to the Scheme drawn by Modern *Rome*; it is Inconceivable the *Scriptures* should be so wholly Silent in it, nay shewing the very Contrary in Fact, as I have said already concerning *St. Peter*. And when the direct Question was put to our Blessed *Saviour*, upon the Contest among the *Apostles* which of them should be the Greatest, *Luk. xxii. 24*. I say if this was so Material a Point as to the very Being of the *Church*, it is Inconceivable He should not have Determined it, but by His answer rather Checkt the Error of their Thought, and left them all upon the Level.

(3.) L. I would gladly know your Notion of the *Unity* of the *Church*, if all *Bishops*, as you say of the *Apostles*, were upon the Level, without any *Head Bishop* or *Principle* of *Unity* among them; for we are told that *Christ* has but one *Church* upon *Earth*.

G. Your Lordship may add, and in *Heaven* too; for all are *one Church* to *Christ*, of which He alone is the *Head*. And one Part being *Militant*, the other *Triumphant*, makes them not two *Churches*, but two *States* of the same *Church*; which is called *One Family in Heaven and Earth*. Eph. iii. 15. In like Manner, *Heaven*, *Earth*, and *Hell* are one *Kingdom* to the Great *Creator*, for *His Kingdom* ruleth over all. And of the *Earth* it is said, *The Kingdom is the Lord's*, and *He is the Governor among the Nations*. Psal. xxii. 28. All the *Nations* are one *Kingdom* to Him. But He has appointed no *Universal Monarch* as His *Deputy* of His *Kingdom* of the *Earth*, but each *Nation* is Governed by their respective *Rulers*, independent of each other. For so His Wisdom has Disposed, according to the Capacity of his *Creatures*, for what *Man* would be sufficient to Govern the whole *World*? And where must the *Seat* be of this *Universal Monarch*? Must he not have as many or more *Deputies* under him as there are now *Kings* or *Nations*? And what *Prudence* could prevent *Defections* and *Rebellions* in far distant *Provinces*? This has overthrown great *Monarchys*, which have fallen with their own *Weight*. What then could support an *Universal Monarchy*? When *Nations* go to War, other Neighbour *Kings* and *States* may Interpose, assist the Oppressed, be *Mediators* and *Guarantees* of Peace. But this could not be in Case of *Defection* from the *Universal Monarch*, for who assist *Rebels* are *Rebels* themselves  
And



And such Wars could not end but in the utter Destruction of the one side or the other. Therefore God has Consulted best for the Peace and Safety of Mankind in Distributing the World into several Independent Governments, rather than to put all under the Dominion of One.

L. But when Nations are at War, where is the *Unity* of this one *Kingdome* of God upon *Earth*.

G. It is Disturbed where those Wars are. But it is not yet Totally Dissolved: For there are *Laws* of War, wherein all Agree. There is still what we call the *Law* of Nations, which as it Maintains Commerce in Peace, so it Regulates the Fury of War. And there is one *Unity* which nothing can Dissolve, that is, God having made of one Blood all Nations upon the Earth. So that here is an *Unity* of Relation, of Humanity, and of Common Principles which All retain.

L. But how is this *Unity* kept?

G. Not as it should be. But so as is Consistent with our Fallen State, and the Corruptions of Mankind. It is not such an *Unity* as is in God's Kingdom of Heaven; which yet was once Disturbed by Rebellion.

L. But there ought to be a stricter *Unity* in the Church than in the Temporal World?

G. I wish it were so, but alas it is not. And the Frailty of Man shews it self in the Church as well as in the State. The many Heresies and Divisions in the Church have Rent her to pieces and broke her *Unity*, as much as Wars have that of the Temporal World.

G.

L. That is for not adhering to the *Head* and *Universal Monarch* of the *Church*.

G. No, my Lord, it is that Pretence in the *Church of Rome* has been the great Cause of these Divisions. It has procured *Peace* in the *Church*, just as setting up an *Universal Monarchy* would in the *World*, that is, fill it with more Confusion and Bloodshed than ever was in it, or could otherwise possibly be. For which reason God has appointed no *Universal Monarch* in the *Church* more than in the *State*. For as *Gregory the Great* said to *John Bishop of Constantinople* (who, upon the *Seat of the Empire* being Translated thither, set up for an *Universal Supremacy* in the *Church*) If the *Church* should come to Depend upon One, it must Suddainly fall. And *St. Cyprian* said, That therefore *Christ* made the College of *Bishops* numerous, that if one should fall or turn Heretical, the rest might Interpose for the saving of the Flock: For he says there is but One Flock, and one *Episcopat*, of which every Bishop has the whole in Partnership with the rest. *Episcopatus Unus est, cuius a Singulis in Solidum pars tenetur.* This was the Frame of the *Church* in his Days, and before from the *Apostles*; this was the very State of the *Apostles* themselves, who thus shared of the *Apostolat*, the whole of which was given to Each, in Partnership, or in Common with the Rest.

L. This then is your Notion of the *Church*, that as all Nations upon the *Earth* are One Kingdom to God, so all *Christian Churches* are One Church to *Christ*, without any *Universal Monarch*

arch in either Case. And that as the *Unity* of the *World* consists in what we call the *Law* of *Nations* which is *Common* to all ; so the *Unity* of the *Church* consists in the *Common Christianity* wherein all agree.

If so, then every one who Believeth in *Christ* is a *Christian*.

G. Yes surely, as every one who Believeth in *Mahomet* is a *Mahometan*.

L. Then there is no need to be of any *Church*, if you Believe in *Christ*, that is Enough.

G. No, we must obey His *Commandments* too, which oblige us to live Peaceably and Quietly as *Members* of that *Body* or *Church* whereto we Appertain, with *Christian Love* and Fellowship with all others, and not to make *Schisms* and *Divisions* by breaking *Communion*, where Nothing *Sinful* is Required as a *Condition* of it. And when such Disorderly persons are Cast out of the *Church*, or Cut themselves off by a Causeless *Seperation*, though they are no longer of the *Church*, yet they Cease not to be *Christians*; (that is a *Nostrum* of the *Church* of *Rome*.) and they must Answer for their *Schism* as for other *Sins*, all of which are *Damnable* in their own Nature, without *Repentance*: And yet Allowances are made for *Invincible Ignorance* occasioned by the *Prejudices* of *Education*, &c. but not for *Obstinacy*. No *Society* of Men would bear such *Perverse Members* among them.

Now a *Church* is a *Society* professing such a *Religion*, be it True or False. Thus there is a *Church* of the *Jews*, of *Heathens*, of *Christians*,

ans, and Mahometans. And I would ask your Lordship which is any of these Churches, for Instance, which is the Church of the Mahometans?

L. It is the Turks, Moors, Persians, the Great Mogul, &c.

G. Yet there is no Chief Priest over all these, but every Church as Nation is Independent of each other. And thus among the several Nations and Churches of the Heathens. The Jews were but one Nation, and a small one, therefore they had as one King, so one High Priest. There was something like this in that Part of the Christian Church which was within the Roman Empire. But to Extend the Supremacy of the Bishop of Rome beyond the Limits of the Emperor of Rome, even to all the Christian Churches in the World, is a Fancy never came into the Heads of any other Mortals, and is not necessary to Denominate many Churches professing the same Religion to be one Church, as of the Heathens and Mahometans, all of which are called the Heathen or the Mahometan Church or Churches; without any common Head over them all. And there is not one word in Scripture appointing such an Universal Head in the Christian Church, or altering this common Sentiment of Mankind, as to the meaning of the word Church, or taking it in any other Sense than commonly understood by all the World. And thus in our way of speaking, when we say the Fathers of the Church, or the Primitive Church, we mean not any particular Church, but



but the whole *Body* or *Church* of *Christians*; though divided into many *Nations* or *Churches*.

*L.* But all in Subordination to the *Church* of *Rome*.

*G.* What? Before there was a *Church* of *Rome*! For there were *Christian Churches* before, as I have told you. And after there was a *Church* at *Rome*, the *Bishops* and *Fathers* of those *Times* knew nothing of its *Supremacy*, far less of its *Infallibility*, nor ever Appealed to it in their *Disputes* with *Hereticks*, which had been the shortest and the surest way, and impossible to have been forgot, had it been known, and received as the *Current Faith*, or but *Opinion* of the *Church*. But on the contrary, other *Churches* have Contended with that of *Rome*, and Asserted their own *Liberties* and *Independency* upon her, when her *Encroachments* began to arise and Disturb the *Peace* and *Unity* of the *Church*, which I shall shew you presently. But this is only to let you see, That the *Unity* of the *Church* was then understood, not as being *United* under any one *Supreme Bishop* or *Church*; but in the *Concord* and good *Agreement* of the several *Churches* among themselves, and in the *Unity* of the *Common Faith*. Which *Unity* is Described by their all having *One* Eph. iv. 3, 4, 5. *Lord*, *One Faith*, *One Baptism*, and *One Spirit*, from which they are called *One Body*. The *Unity* of the *Spirit* is their *Unity* with *God*, and the *Bond of Peace* is the *Unity* of the *Churches* with each other, as *Members* of

of the same *Body*. And this is a much stricter and closer *Union* than that of the *Secular World*. All *Churches* agree in that Summary of our *Faith* called the *Apostles Creed*. And the *Church of Rome* her self must think this sufficient for *Salvation*, because she *Requires* no other *Profession of Faith* in *Baptism*, or for being *Admitted* into the *Church*. But the *Twelve New Articles of Faith* which the *Council of Trent* has added to the *Twelve of the Apostles*, which we call *Pope Pius* his *Creed*, and is *Required* to be *Professed* by *Converts*, has made many *Contentts* and *Divisions* in the *Church*; and I have not yet met with any *Roman Catholic* so *Hardy* as to say, that the *Belief* of all these is necessary to *Salvation*, only that we should not *Deny* or *Oppose* them, such as *Purgatory*, the *Invocation of Saints*, &c.

(4.) L. The *Church* pretends not to make *New Articles of Faith*, but only to *Explain* the *Old Ones*. And such are what you call the *New Articles of Trent*.

G. What *Article* in the *Apostles Creed* does *Transubstantiation* explain? For there is nothing at all of the *Sacraments* in that *Creed*.

L. Are not the *Sacraments* then *Part* of our *Faith*?

G. They are the *Signs* and *Seals* of our *Faith*, as *Circumcision* was called, *Rom. iv. 11.* but not the *Faith* it self, and therefore are not put into that Summary of our *Faith*.

L. But are they not necessary to Salvation?

G. They are *Generally Necessary*, as our *Catechism* words it, that is, to be Reverently used when they may be had: But they are not *Absolutely Necessary*, so that if our Circumstances or Places where we live are such as not to afford us the Opportunity of Receiving the *Sacraments*, we should be *Damned* for want of them. I think none will say this. They are *Means* of God's Appointment, therefore to be used, when we can have them; We are Tied to this, but God is not Tied to those *Means* to which He ties us. He can save without them.

L. But we have seven *Sacraments*, and you have but two.

G. That is, we take the word *Sacrament* in a stricter Sense than you do. And of the five which you have more than we, you cannot say that they are so much as *Generally Necessary* to Salvation, because none can partake of them all, for your Sacrament of *Orders* excludes all the *Laity*, and that of *Marriage* the *Clergy*.

(5.) L. It is a sad thing that the *Church* should be Divided about these Matters. But we are all one, you are miserably Divided. How many *Sects* or *Churches* are there among you?

G. Not so many as with you.

L. How can that be? We have but one *Church* which we own as such.

G. If a *Church* is answerable for all that Break off from her, then you have all these *Setts* to Reckon for, and Us too, which is One more.

L. A *Church* is not answerable for those who Break off from her, because they are no longer of her.

G. Then we are not answerable for these *Setts* which Break off from our *Church*.

L. But we are all one among our selves.

G. So is every *Church* or *Sett*, that is, those who Agree among themselves, do Agree! So that this is no more a Mark of *Unity* than every *Division* of Men can plead, and every *Sett*.

(6.) L. But we are the great Body of Christians from which all broke off.

G. No, My Lord, not the half, or ever were: The *Greek Church* is an Elder *Church* than yours, so that you rather broke off from her, by setting up your *Universal Supremacy*; which she never owned, nor the many other Numerous Churches in *Asia*; nor the Great and once famous Churches in *Africa*; nor the Empire of *Russia* of Vast Extent in *Europe*, once a Part of the *Greek Church*. These never owned the *Supremacy* of *Rome*, and by far out Number all that ever did own it, or were of her Communion as such. And considering how many Kingdoms and Nations have Broke off from her since the *Reformation*, her Communion is now



Reduced to a very small part of the *Christian Church*, in Comparison of those who differ from her.

L. But those other *Churches* do not all Communicate with each other.

G. Nor *Rome* with any of them. So that she stands by her self, as other *Churches* do. And the most Irreconcilably of any, because by her Principles she cannot Communicate with any who will not own her *Supremacy*. Which as it never was done by the Greatest part of the *Catholick Church*, so there is little appearance that ever it will be; for it is Observable that no *Nation* which broke off from *Rome* did ever Return to her again. It is a hard Matter for one that has Escaped out of a Snare to be Inveigled thither again. So that it is very Visible *Rome* has been upon the Losing hand about these 200 Years past. And that not only as to those who have quite forsaken her, but as to the Change of Principles and Lowring her *Supremacy* and *Infallibility* amongst those who still remain in her Communion, which I shall shew your Lordship presently, and that Old and New Popery are very different things, and that *Rome* it self has in some Measure been Reformed by our Reformation.

I know nothing should hinder me from Communicating with the *Greek Church*, if I were there, while Nothing Sinful were Required of me as a Condition of Communion, nor new *Creeeds* to be Imposed on me: And so of the *Churches* of St. *Thomas*, the *Jacobites*, and others in the East of *Asia*; of whom we have very Imperfect  
and

and Uncertain Accounts: And so of the *Abyssinians*, the *Copties*, and other Churches in *Africa*: The great Church of *Russia* in *Europe*, &c. But *Rome*, while she pretends to *Universal Supremacy*, can Communicate with None but with her Self. So that our Communion is much more Extended or Extendable than that of *Rome*. And this *Universal Supremacy* is that which, most of any one thing in the World, hinders the Union and Communion of *Christian Churches*.

(7.) L. But though one Church may be *Supreme*, yet the best part of the Roman Catholics place not the *Infallibility* there, but in a *General or Oecumenical Council* where all Churches Meet.

G. There never was such a Council. The *Roman Empire* had the Vanity to call it self the *Oikumene*, which we translate, *All the World*, Luk. 2. 1. Hence the Councils called within that Empire stiled themselves *Oecumenical*, but no more truly so, than the *Roman Empire* was *All the World*. But the *Latin Church* was not so much as the *Oikumene* of that Empire, for *Greece* and other Parts of the *Greek Church* in *Asia* were in it, especially after the Seat of the Empire was translated to *Constantinople*; when they Contended with *Rome* for the *Supremacy*. And the *Latin Church* was not then called by the Name of the Church of *Rome*, as the Learned *du Pin* says in his *Traité de la Puissance Ecclesiastique*. &c. p. 551. It is true (says he) that at present the Name of the Church of *Rome* is given to the *Catholick Church*, and that these two Terms pass for *Synonymous*. But in *Antiquity* no more was inter-

ded by the Name of the Church of Rome, than the Church of the City of Rome, and the Popes in their Subscriptions or Superscriptions took simply the Quality of Bishops of Rome. The Greek Schismaticks seem to be the first who gave the Name of the Church of Rome to all the Churches of the West; whence the Latins made use of this to distinguish the Churches which Communicated with the Church of Rome, from the Greeks who were separated from her Communion. From this came the Custom to give the Name of the Church of Rome to the Catholick Church. But the other Churches did not for this lose their Name, or their Authority &c. Then he goes on to Vindicate the Rights of every National Church, independent of the Church of Rome, and pass her Power to Controul or Alter. And the Proceedings of the Parliament of Paris, p. 45, 46. Appendix, tells the Pope that his Bishoprick extends only to the Diocess of Rome, and his Patriarchat to those Provinces called Suburbicarian. And that by taking upon him to Excommunicate others Unjustly and where his Power did not reach, he had Excommunicated himself. And then he was so far from being Head, that he was not so much as a Member of the Church. And they mind him, as likewise *du Pin* in the Treatise before mentioned p. 263. of the Stout Resistance made by the Bishops of France to the Pope who threatned to Excommunicate all of them that would not submit to his Decision; but they Resolutely, answered, That they would not submit to Will, and that if he came there to Excommunicate them,

them, he should go back Excommunicated himself. *Si Excommunicaturus veniret, Excommunicatus abiret.* Now what is that *Head* can be Excommunicated by its *Members*? What is that *Supremacy* can be Limited and Controuled by its *Subjects*, and of which they are the Judges, and can say to it, as God to the Sea, *Hitherto shalt thou come and no farther, here shall thy proud Waves be Stayed?*

(8.) L. The Church of France place the absolute Supremacy and the Infallibility, not in the Pope or Church of Rome, but in a General Council.

G. Which, as I told you, never was, and it is next to Impossible ever should be.

And this gives up your whole Foundation for the Popes and not Councils pretend to be the Successors of St. Peter, and Heirs of all the Promises made to him.

In the next place, you are not Agreed among your selves concerning General Councils. Bellarmin (*de Concil. l. i. c. 6.*) gives a list of General Councils which are to be Rejected, *Concilia Generalia reprobata*, some for not being Approved by the Pope, some for Heresy, and some (he might have said All) as not being Received by the Universal Church, but he Meant only the Church of Rome. And chap. 7. is of General Councils, partly Confirmed, and partly Reprobated. And chap. 8. is of a General Council neither Manifestly Approved, nor Manifestly Rejected. This is going through all the Degrees of Uncertainty. And c. 5. and *de Rom. Pont. l. 4. c. 11.* he says, That several things in those Councils allowed to be General were foisted in by Hereticks, he knows not how. This was to get Rid of some Objections against these Councils



*cils* he could not Answer otherwise. And ( *de Eccles. Milit. c. 16.* ) he Quotes the last Council of *Lateran* Condemning the Council of *Basil*, which he says was at first a true Oecumenical Council and Infallible, but afterwards turned to a *Schismatical Conventicle*, and was of no Authority at all. The Church of *France* receive the Councils of *Basil* and *Constance* wholly and throughout: But the Church of *Rome* reject both in part. So that they who place the *Infallibility* in Councils, will need another *Infallible Judge* to Determin these Disputes concerning the Councils; which are truly *General*, and which not; and which are *Partly* so, and which *Throughout*; and what *Part* of those that are *Throughout* have been Corrupted by *Hereticks*, if that can be called true *Throughout* which is *Corrupted* in any Part. And when one Council condemns another, which shall we Believe? And if we must not believe every Council that calls it self *Oecumenical*, we can believe no other Council against it, for the same Reason. The *Second Council* of *Ephesus* is generally Condemned in your Church; yet it called it self *Oecumenical*, and was as much so as any of the others. And what a thing is it to say, that a Council is partly *Right* and partly *Wrong*? And who is Judge of that? Is there any *Certainty* in this, far less *Infallibility*? And we must have an *Infallible Method* too to preserve the *Acts* of these Councils, that they be not *Adulterated*, as *Bellarmin* says they have been; and they Continue so to this Day in the Volumes of their Councils. Why then

then are they not Amended, and these *Suppositious and Adulterated* parts (these are *Bellarmin's* own words) struck out? But the several *Edititions* of their *Councils* are in the hands of other *Churches*, and therefore they can make no Alteration in them without being Detected.

So that the Scheme of the *Infallibility* you place in your *Councils* stands thus; the *Church of Rome* makes her self the *Universal or Catholick Church*, insomuch that all who are not of her Communion (which are by far the Greatest part of the *Christian Churches* in the World) are out of the Pale of the *Catholick Church*: And *Schismatics* and *Hereticks* are no Parts of a *Catholick Council*: Thus a small part of the *Latin Church* (exclusive of the *Greek* and all other *Churches*) are the whole *Catholick Church*, and these little *Party Councils*, under the Direction of the *Pope*, are *Universal* and *Infallible*! But, as is shewn, the *Church of Rome* has no Right to the Title of the *Latin Church* it self, far less of the *Universal*. And she has now but a small part of the *Latin Church* left her. The *Reformed*, with *Russia*, and the *Greek Church*, will Out Number her in *Europe*, and she has no *National Church* in her Communion any where else.

L. But there are some of her Communion in most Countrys.

G. Not so many as of the *Jews*, who by this are more *Universal* than your *Church*, and so more *Catholick*. And none of the Scattered *Seminarys* of *Rome* in other *Christian Churches* can be said to Represent those *Churches* in a *General Council*, more than two or three *Titular Popish*

*pish Bishops in England* could Represent the Church of England as it now stands. But, on the contrary, their living in a seperate Communion in other *Christian Churches*, shews those Churches not to be of their Communion: and therefore cannot be Represented in any of their Councils. And these calling themselves *Oecumenical*, as the *Roman Empire* did, shews only how little Criticisms upon Words will avail against plain Matter of Fact; which I have shewed to be the Case as to those Texts urged for the Supremacy of *St. Peter*. And that if Words would do it, there are more, nay and Facts too, for the *Universal Supremacy* of *St. Paul*, at least over all the *Christian Churches* of the *Gentiles*, which are all now in the World.

(9.) L. But there must be an *Infalibility* some where in the Church, and if it be neither in *Pope* nor *Council*, or that as you say, there never was, nor well can be a *General Council*, truly so called, that is, of all the Churches in the World, where do you place the *Infalibility*?

G. No where, my Lord, nor can it be among Men who are all *Fallible*.

L. We trust not in Men, as Men, but as Assisted by the *Infalible Spirit* of God. And this He has Promised shall never depart from His Church, as He has said *Isai lix 21. My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord,*

Lord, from henceforth and for ever. And He has said, that the Priests lips should keep knowledge, and they should seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts. Mal. 2. 7.

G. Read the next Words, But ye are departed out of the way: ye have caused many to stumble at the Law: ye have Corrupted the Covenant of Levi, saith the Lord. The first is what they should or ought to have done, the second is what they did do, which was quite Contrary:

And notwithstanding the Promise made in the first Text you Quoted, yet they were all gone out of the way, they were together become Abominable, there was none that did good, no not one.—that all the World might become Guilty before God, as well the Church as the Rest of the World. Rom. 3. 12. 19. And of the Church it is said, The whole Head is sick, and the whole Heart faint: from the sole of the foot even unto the Head, there is no Soundness in it, but Wounds and Bruises and putrifying Sores. Isai. 1. 5, 6. And God says, Mine Heritage is unto me as a Lion in the forest, it cryeth out against Me, therefore have I hated it; Mine Heritage is unto Me as a speckled bird— &c. Jer. xii. 8, 9.

And we have now long since seen that Church of the Jews to whom these Promises were made, quite thrown off, and the Church of the Gentiles come in its place.

L. These Promises were ultimately intended to the Christian Church.

G.



G. But they were first given to the *Jewish Church*, and belong even Literally to her, and much more uncontestably than to the Church of *Rome*, to whom no Promise whatsoever was made: Nor has she any other Pretence to the Promises made to the Church in General, than her supposed *Supremacy* over all other Christian Churches; which is Disputed with her, and Denied by the other Churches. But there was none to Dispute it with the *Jewish Church*, for she was then the only *Visible Church* of God upon Earth. And if the Promises made to her can fail, in vain does the Church of *Rome*, or even the whole *Gentile Church* claim these Promises as Indefeasible and Unalterable to Her: for if the Promises made to the whole Church of God upon Earth can fail at one Time, they may likewise at Another, and there can be no Certainty.

L. Can the Promises of God then fail?

G. No, that is Impossible, but we may mistake his Promises and not understand them aright. And we may not perform the Conditions required.

L. But the Promises made to the Church (that particularly which I have named of *Isai. lix. 21.*) are *Positive* and *Unconditional*.

G. But there is still a *Condition* implied, that is, of our *Obedience*; which our Saviour has fully Exemplified in the Parable of the Husbandmen who did not render the Fruits of the Vineyard. As Treason forfeits an Estate or Honours given by a Prince, though in never

vet so Positive Terms, and without any Condition expressed, but that of *Allegiance* to the Prince is always implied. And thus the Church may forfeit her Charter. God said to *Eli* the High-Priest of the Jewish Church, *I said indeed that thy House and the House of thy Father should walk before me for ever; but now the Lord saith, Be it far from Me; for them that Honour me I will Honour, and they that Despise Me shall be lightly esteemed.* 1 Sam. 2. 30. And He said, Num. xiv. 34. *Ye shall know my breach of Promise, or as our Margin reads it, the altering of my Purpose.* And He has told us plainly that we are thus to understand his Promises as well as Threatnings, Jer. xviii. 7. &c. *At what instant I shall speak concerning a Nation (or a Church) to pluck up, and to pull down, and to destroy it; if that Nation against whom I have Pronounced, turn from their Evil, I will Repent of the Evil I thought to do unto them. And at what instant I shall speak concerning a Nation (or Church) to Build and to plant it, if it do Evil in my Sight, that it obey not my Voice, then will I repent of the Good wherewith I said I would benefit them.*

This was the Language of the Prophets to the Jewish Church. But she understood it not, and leant upon the Promises made to her as Unconditional and Indefeasible, let her be as Wicked as she would. And this Hardned her against her Prophets, whom she Persecuted for this Reason as Enemies to the Church, as you find Jer. xviii. 18. *Come, and let us de-*  
*vise*

*vise Devices against Jeremiah, for the Law shall not perish from the Priest. Here the Jewish Church stood, and here the Church of Rome sticks at this Day.*

*L. But the Gentile Church cannot fail like the Jewish, for then there would be no Church at all.*

*G. The Apostle of the Gentils says to the Gentile Church, Thou also shalt be cut off, if thou continue not in the Goodness of God. And that the Jews if they abide not still in Unbelief, shall be Grafted in; for God is able to Graft them in again Rom. xi. 22. 23. This shews that all the Promises made either to the Jewish or the Gentile Church are conditional, viz. If they continue in the Goodness of God: Otherwise says St. Paul to the Gentile Church, Thou also shalt be cut off, And of all the Gentile Churches this was said more particularly to the Church of Rome, for this is in the Epistle wrote to Her, and to Her it was said, Thou also shalt be cut off.*

*And of the Church in General, whether Jewish or Gentile, it is said Luk. xviii. 8. When the Son of Man cometh, shall he find Faith upon the Earth? Where will then that Visibility be which Rome boasts of as an essential Mark of the true Church?*

*L. The Church is compared to a City set upon a Hill, to a Candle giving Light to all that are in the House. This is to shew her Visibility.*

G. She is likewise compared to a *Woman* persecuted into a *Wilderness*, Rev. xii. 6. to a *Lodge* in a *Garden of Cucumbers*, to a *besieged City*. *Isai.* i. 8. And lastly, that she will be so little *Visible*, as that *Faith* shall hardly be found upon the *Earth*. This is not to be *Reconciled* but of different *States* of the *Church*, and at different *Times*.

L. Christ says, *Eph.* v. 27. that *His Church* is *Glorious*, not having *Spot* or *Wrinkle*, or any such thing, but that it should be *Holy* and without *Blemish*. And He calls her *His Beloved*.

G. So God called the *Church* of the *Jews*, *Jer.* xii. 7. *The dearly Beloved of His Soul*. Yet says, He had *Forsaken* her for her *Wickedness*, and *Hated* her. And *Isaiah* represents her as most *Filthy* and *Corrupted*, *chap.* i. 4, 5, 6.

The *Church* is called *Holy* and *Beloved* because of God's *Covenant* with her to be *His Holy* and *Beloved*, which will be hereafter in those that are *Perfected*; when the *Tares* and the *Wheat* shall be separated, but they must *Grow* together till then, when *Christ* shall gather out of *His Kingdom* all things that offend, and them which do *Iniquity*. *Matth.* xiii. 41. Then, and not till Then, will the *Church* be all *Glorious*, without *Spot* or *Wrinkle* &c. As the *Text* says, *Eph.* v. 25. *Christ* loved the *Church*, and gave *Himself* for it; that He might *Sanctifie* and *Cleanse* it — that He might present it to *Himself* a *Glorious Church*, not having *Spot* or *Wrinkle* &c. But He has not yet so *Presented* it. That time is not come. She is still in her *Cleansing State*, but not yet thoroughly



ly *Cleansed*. And the *Scripture* speaks of Both these *States* of the *Church*, but when we distinguish not, and would apply to the most *Corrupt* State what is said of the most *Glorious*, We must needs fall into many *Errors* and *Mistakes*.

This is the *Difficulty* under which the *Church of Rome* now labours, She first making her self the *Catholick Church*: And then Applying to her self, in this her *Corrupt* State, whatever is said of the *Church* even in her *Perfect*, *Glorious*, and *Triumphant* State; Creates her infinite *Trouble*, and endless *Distinctions*, to Reconcile these; which is as *Impossible* to be done as to make the *State* of the *Church* in *Heaven* and upon the *Earth* to be the same: And while the *Corruptions* in the *Church of Rome* are *Confessed* and *Lamented* by the most *Learned* and most *Pious* in her own *Communion*.

And she may as well maintain her *Impeccability*, as her *Infallibility*; for *Sin* is the greatest *Error*: And therefore I think *Nothing* can be *Infallible*, but what is likewise *Impeccable*.

(10.) L. The *Apostles* were *Infallible*, but not *Impeccable*.

G. As much the one as the other. *St. Peter* Erred, and *Walked not uprightly according to the truth of the Gospel*. And many were carried away with his *Dissimulation*. *Gal*, 2. 13, 14. And *St. Paul* owned that in some *Cases* he had no *Commandment of the Lord*, only gave his *Judgment*, as a private *Person*, and spoke by *permission*, and not  
of

of Commandment. But in other Cases he says, *I command, yet not I but the Lord— And to the Rest speak I, not the Lord.* And it is so, after my Judgment; and I think also that I have the Spirit of God. 1 Cor. vii. 6. 10. 12. 25. 40. And no doubt great Deference was pay'd to his Judgment, as being an Inspired Person, but not Infallible in every thing, as he himself said. The Apostles were enabled to work many and great Miracles, which gave them full Credence as to what they delivered for Christian Doctrine. But this was no Personal nor Universal Infallibility.

(II.) L. The Church of Rome has her Miracles too.

G. What! Both True and False? Can both come from God?

L. I know you Deny our Miracles.—

G. And you cannot Deny the many False Miracles which have been Notoriously detected in the Church of Rome. But if one Sham-Miracle had been found in the Apostles, I am afraid it had Discredited all the others, and called their Mission in Question whether it was from God or not. The Devil has Power (when Permitted) to shew great Signs and Wonders, as we are told Math. xxiv. 24. 11 Thess. ii. 9. and the Reason is given ver. 12. viz. as a just Punishment to Unrighteousness. But one False or Pretended Miracle is sufficient to Disprove all that come from the same Hand. Therefore your Books of Miracles, the Legends,  
D must

must either all be Believed, or all Rejected, All coming from the same Authority; And the greatest part of them are so very Gross and Simple, that no Man of Sense among you will say, that he can believe half of them. And your Learned call them *Pia Fraudes*, *Holy Cheats*, to stir up the Devotion of the *Vulgar*, who swallow all *Implicity*! And your Lordship will have Difficulty enough to Believe all the *Miracles* alledged of their *Reliques*. And, as I said, you must take All, or None. Unless you think that *God* can Work true *Miracles*, and the *Devil* false ones, by the same means, and at the same time! Can you believe the Quantities that have been shewn of the Virgin *Mary's* Milk at several times and places? And so of the *Wood* of the *Cross* that is shewed in many places? Is it the same *Head* or *Body* of the same *Saint*, that is shewn at different *Churches*, each of which Contend that they have the True one? And each have *Miracles* to vouch the Truth of their *Relique*! You may see a large Collection of these, and the Monstrousness of the *Legends* out of which they are taken, in a Book intituled, *The Devotions of the Roman Church*. Which will prevent my giving Instances in all the Points before mentioned.

Upon the whole, this Pretence of *Miracles*, the *Legends*, and Shops of *Reliques*, which are Bought and Sold, instead of a Proof, are the greatest Prejudice to Men of Sense against your Church.

And

And it is the forest Blow that *Christianity* has received, while the Common People put these *Legends* upon the Level with the Holy *Scriptures*, as having both the same Foundation, that is, the *Authority* of your *Church*. Whence *Atheists* and *Deists* take a Handle to render both alike Fabulous.

(12.) L. But after all, we believe the *Scriptures* upon the Authority of the *Church*.

G. This is the old *Circle* out of which you can never Conjure your selves. You believe the *Scriptures*, because the *Church* bids you; and you believe the *Church* because the *Scriptures* bid you. This is running Round, and Proving a thing by it self.

L. No. For we establish the Authority of the *Church* in the first place, thus, We think it Inconsistent with the Goodness of *God* not to give Men an *Infallible Guide* to lead them in the right way to Heaven, since our own *Reason* is so weak that we cannot trust to it: and that Guide is the *Church*.

G. How do you know that? What have you but your own *Reason* to tell you so? And if you cannot trust your *Reason*, you cannot believe the *Church*. So that all bottoms upon your own *Reason* still, from which you strive in vain to escape.

L. But the *Scriptures* bid us believe the *Church*.

G. This is running into your *Circle* again, to believe the *Church* for the *Scriptures*, and



the *Scriptures* for the *Church*. But I will bring you out of it. For pray tell me, why do you believe a *God*? It would be Blasphemy to say, you believe it upon any *Authority*, for that would place such an *Authority* above *God*. And it would be Nonsense to say you believe it either from the *Church*, or the *Scriptures*; because you can believe neither, without first believing there is a *God*. What is it then? We believe a *God* purely upon our own *Reason*. And we cannot be more sure that there is a *God*, than we are persuaded of the Truth of those *Reasons* upon which we do believe it. And if *God* has given us no other Guide but our own *Reason*, with the Assistance of His *Grace*, to believe in Himself; if this be all we have, or can have, for the first and main Article of our *Creed*, what further do we require for those of less Consequence? And that we cannot have more Assurance than this, we may perceive by this Experiment, *viz.* Whether we Believe most firmly and with greatest Assurance, what we have only from our own *Reason*, or what we receive upon the Authority of the *Church*? For Example, are you not more undoubtedly assured of the Being of a *God*, which you believe purely upon your own *Reason*, than of *Transubstantiation*, *Purgatory*, or whatever you believe upon the Authority of your *Church*?

And to say, that *God* is obliged to give every Man an *outward Infalible Guide*, is making too Bold with *Providence*, and measuring  
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ring His infinite Wisdom and Goodness by our short Line. He has made Creatures as it has pleased Him. Some incapable of Happiness or Misery, as the *Inanimates*; some capable only of Pleasures or Pain of *Sense*, as the *Animals*; and He has endowed others with *Reason*, as *Man*, and left him in the hand of his own Counsel, set Good and Evil, Life and Death before him, and free Will to chuse which liketh him, *Deut. xi. 26. xx. 15. Eccclus. xv. 14. &c.* Again of Rational Creatures, some He has fixed in Happiness, as the Blessed of Heaven; others are Vessels of Wrath, as the Angels that fell: But *Man* is betwixt these two, to work out his own Salvation by his Obedience to the Will of God. Who will Judge every Man according to what He has given him. *For as many as have Sinned without the Law, shall be Judged without the Law; as they that have Sinned in the Law, shall be Judged by the Law. For there is no Respect of Persons with God. Rom. 2. 11, 12.* But according to your Argument there is great Respect of Persons with Him, and His Goodness has failed the far greatest part of Mankind from the beginning of the World; for what outward Guide is there to *Jews, Heathens, Mahometans, and Christians*; and to the many Subdivisions among all these? And all these have Guides of their own, and the Blind lead the Blind with most of them. For it is Fact that the Generality of Mankind do not chuse for themselves, but take their Religion upon Trust as they are

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Educated.

Educated. And we must leave all this to God, who will require from none more than He has given him; for *the Lord is good to all: and His tender Mercies are over all His Works.* Psal. cxlv. 9.

(13.) L. Can any be saved then but by *Christ*?

G. No. But many may be saved by Him who never heard of Him. He dyed to make Satisfaction to the Infinite Justice for the Sins of the whole World: and took our *Nature* upon Him, to Atone for our fallen *Nature*, to be applied to such who perform the Conditions required. He will Judge the *Gentiles* by the Law of *Morality*, which he has planted in their Hearts, and we call *Natural Religion*: But from *Christians* He requires *Faith* in *Christ*, joined with sincere *Repentance*.

L. Then the *Gentiles* are in better Condition than we, because less is required of them.

G. Is it no Advantage then to have the *Glory of God* revealed to us, *in the face of Jesus Christ*? As the Apostle speaks, 2 Cor. iv. 6. And the Effect of it upon us is described, chap. 3. ver. 18. viz. *That we all with open face, beholding as in a Glass the Glory of the Lord, are Changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* The Sight of the wonderful Oeconomy of our Redemption must needs fill our Souls with Rapture and Joy, when we behold the Glory of God in  
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all His Attributes, each Exalting the other to the Uttermost, as it is said, *Jam. ii. 13. Miserecordia Superexaltat Judicium*, that the *Mercy* of God exalts His *Justice*; for *Justice* requires full *Satisfaction*, it cannot Remit a farthing: To Remit is *Mercy* and not *Justice*: And God is *Justice* it self, *Justice* in the Abstract. Here then Infinite *Wisdom* finds out a full *Satisfaction* to Infinite *Justice*: And Infinite *Goodness* affords that *Satisfaction*, by the *Incarnation*, perfect *Obedience*, Meritorious *Passion*, and Glorious *Resurrection* &c. of the only begotten Son of God! This enflames our *Devotion*, invigorates our *Obedience*, and gives *Compunction* to our *Repentance*, when we have *Sinned* and come short of the *Glory* of God. *Rom. 3. 23.* God has vouchsafed to make a *Covenant* with us in *Christ*, by vertue of which we may Appeal to His *Justice* and *Veracity*. It is a *Pardon* Signed and Sealed by the *King*, which we may Plead in Court. The *Heathen* have not this, but they are still under his *Mercy*, they may say, God is *Merciful* to forgive us: But we may say with St. *John* that God is *Faithful* and *Just* to forgive us our *Sins*, and to Cleanse us from all *Unrighteousness*. *1. Joh. 1. 9.* This is a Great, a very Great Advantage We have above the *Gentiles*. And may not We Enjoy it with *Thankfulness*, and not Damn them all to the Pit of Hell? Because God has made a *Covenant* with us, may we not leave them to His *Un-Covenanted* Mercy? Is our Eye evil to them, because He has been Good to us? Or



would we Limit His Mercies to His Creatures, with whom we have nothing to do? *For what have we to do to Judge them that are without?* — *Them that are without God judgeth.* 1. Cor. v. 12. And God did Judge one who was *without*, that is, out of the Pale of the Church, to be the most Beloved of God, and that *there was none like him in the Earth.* Job. i. 8. And he is put upon the Level with the Greatest in the Church, *Though Noah, Daniel, and Job were in it &c.* Ezek. xiv. 14. And as God chose a *Gentile* to be the great Example of *Patience* to all Ages, *Jam. v. 11.* And of another *Gentile* it was said by Christ, *I have not found so great Faith, no, not in Israel.* Luk. vii. 9. And He who said often to His Disciples, *O ye of little Faith;* And upbraided His Apostles with their unbelief, *Mark. xvi. 14.* yet said to a Woman of *Canaan*, (who would not be Discouraged for the Objection He put against her, of her not being Within the Pale of the Church, but without among the Dogs) *O Woman great is thy Faith.* Matth. xv. 28. And of the Ten healed there was but one Thankful, *and he was a Samaritan.* Luk. xvii. 16. that is, a *Schismatick*, a *Stranger*, as Christ here calls him, *ver. 18.* and said to him, *thy Faith hath made thee whole.* And the Pattern of *Charity* is placed in the Person of a *Samaritan*, in opposition to both a *Priest* and a *Levite.* Luk. x. 30. &c. Which makes good what St. Peter said of *Cornelius* a *Gentile*, *Act. x. 34.* *Of a truth I perceive that God is no Respector of Persons: But in every Nation, he that feareth Him,*  
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*and Worketh Righteousness, is Accepted with Him.* This is the Doctrine which *Christ* taught, *Luk.* iv. 25. &c. When He minded the *Jews*, that a *Widow of Sarepta*, a *City of Sidon*, and *Namaan the Syrian* were Preferred to all the *Widows and Lepers in Israel*. Which so Enraged the *Jews*, tenacious of the Privilege of the *Church*, that they thrust Him out of the *City*, and led him unto the brow of the *Hill* (whereon their *City* was built) that they might cast him down headlong. And it is said, that they were filled with *Wrath*. The like *Fury* they shewed when *St. Paul* told them that the *Gospel* was to be Extended beyond the *Pale* of their *Church*, and that *God* had sent him to the *Gentiles*. And they gave him Audience unto that word, and then lift up their voices, and said, Away with such a *Fellow from the Earth*; for it is not fit that he should live. And they Cried out, and Cast off their *Clothes*, and threw *Dust* into the *Air*. *Act.* xxii. 22. And the like *Rage* is seen among the *Zealots* of your *Church*, when they hear of the *Gospel* being Extended out of the *Pale* of their *Communion*; though with *Christians* who hold the three *Antient Creeds*, and have every thing *Essential* to a *Church*, except what *Rome* has made so, viz. The *Universal and Unlimited Sovereignty* of her *Bishop*. Which is the great *Bone of Contention*, wherein *Rome* stands single by her self, thrusting all other *Christian Churches* from her; like a *Man* in a *Boat* who thinks he thrusts the *Shore* from him, whereas he only thrusts himself from the  
Shore,

Shore; as *Firmilian* said to *Stephen* Bishop of *Rome*, *Excidisti te ipsum, noli te fallere*, — “Do not deceive your self, you have cut your self off from the Church; for he is truly a *Schismatick* who has made himself an Apostate from the Communion of Ecclesiastical Unity; for while you think you can Excommunicate all other Churches from you, you have only Excommunicated your self from them. *Dum enim putas omnes à te Abstineri posse, te ipsum Abstinuisti*. *Cyprian* Ep. 75. p. 228. Edit. Oxon.

But the Church of the *Jews* had a much stronger Plea for her Universal Supremacy and Infallibility, because all *Proselytes*, of whatever Nations, must come in to Her, for there was no other visible Church of God upon Earth; and the Sacrifices were Limited to the Temple at *Jerusalem*. Accordingly we find, *Act. viii. 27.* that the *Eunuch* came out of *Ethiopia* to *Jerusalem* for to Worship.

Now if the Christian Sacrifice of the Body and Blood of Christ, the most solemn Worship of God, were confined to *St. Peter's Church* at *Rome*, and could be had no where else; as the most solemn Worship of God, the Legal Sacrifices, which were Types of the Christian, were confined to the Temple at *Jerusalem*; And if the Church of *Rome*, like that of the *Jews*, were the only Church in the World: Yet after all, would the Church of *Rome* have no more Pretence to Infallibility and Perpetuity than the Church of the *Jews* had

had. And as the *Church* of the *Jews* has been cut off, for her Disobedience to the Law of God: So (as before mentioned) has it been said to the *Church* of *Rome* particularly, *Thou also shalt be cut off*, that is, upon the same Condition, *if thou continue not in the Goodness of God.* Rom. xi. 22. And we cannot imagine there should be a *Church* of *Rome* visible as now, with a *Pope* at the Head of it, and a Number of *Bishops*, *Cardinals*, &c. under Him, holding the true *Christian Faith*, when that Time comes which our Saviour has foretold, *Luk. xviii. 8. When the Son of Man cometh, shall He find Faith on the Earth?* For then it would be found, and very visibly at *Rome*.

But that State of the Church is better Represented by the 7000 who had not bowed to *Baal*, but of whom *Elijah* knew none, but thought he was *left alone.* Rom. xi. 3, 4. This was a State of *Segregation*, there were particular Persons who kept the Faith, but Invisible to the World, or to one another; without any publick Worship, or so much as private Meetings, for *Elijah* would surely have known of these, and been the Principal among them: Far less could they have had an Organized *Church*, with *Pastors* and *Rulers* over them, without being known to *Elijah*, and to many more, even to their Persecutors; who found out the most private Recesses of the primitive Christians, and their Meetings, though in the most private Manner,



ner, for Divine Worship; and their Bishops too, whom they seized and hauled to Prisons and to Martyrdom, for they could not ly hid, and the *Faith* was then visible, though under Persecution. Therefore it must be a much more Universal Depravity and Corruption of the *Church* of which our Saviour spoke, when Faith should not be found, at least visibly, upon the Earth. It will be more like the State of the *Church* before the Flood, represented by the *Ark*, wherein few, that is Eight Souls were saved. 1 Pet. 3. 20. And as the Corruption of the old World was Great, we may suppose the Corruption to be greater before the second coming of Christ, as the Destruction by *Fire* is more Terrible than that by *Water*. However such an Universal Corruption is here foretold, as will in no ways consist with the least sort of that *Visibility* which the *Church* of *Rome* requires as a Mark of the true Church, and to continue with her for ever.

But on the other hand, if there shall be a visible *Church* in those Days, then that *Church*, at least the *Generality*, which is the *Visibility* of it, will fall from the *Faith*, else it would be visibly to be found upon the *Earth*; and then Men will be misled by the *Church*, and by those Marks of *Visibility*, &c. which the *Church* of *Rome* gives of her; in like manner as they were misled by the *Church* before, when she commanded them to Reject their *Messiah*. He came first unto *His own*, the  
Church

*Church of the Jews*, the only visible *Church* then upon the Earth, but she *received Him not*, Jon. i. 11. for she was Corrupt and Blinded, under the Mask of Pharisaical Sanctity, and Strict observance of the Law, even to the *Tything of Mint, Anise, and Cummin*; she was Zealous in the outward Observances, but Neglected the *Weightier Matters of the Law, Judgment, Mercy, and Faith*. Matth. xxiii. 23. And so it may be at the second coming of Christ, as it was at the First; for there is no more Promise of Infallibility to the one State of the Church, than to the other.

L. But it was Prophesied in the old Testament, that the *Jews* should Reject their *Messiah* at His first Coming.

G. And in the New Testament, that at His Second coming *He should not find Faith upon the Earth*.

But the *Jews* did not so understand these Prophecies against themselves. They said that the *Church* was the only *Interpreter of Scripture*, and they must take the *Law* from the Mouth of their *Priests*: And the *Church* did Interpret these *Scriptures* otherwise than *Christ* did.

L. But *Christ* being come, He was then the *Church*.

G. He was not the *Church*, for He came to Redeem the *Church*. He did not come to Redeem *Himself*. He was the *Head*, the *Church* the *Body*; but the *Head* is not the *Body*.

Besides it is perfectly Begging the Question of the *Jews* to suppose that *Christ* was the *Messiah*.

*siah*, for That they Deny, and bid us Prove it. That is the Whole Question betwixt them and us.

L. His Heavenly *Doctrine*, His *Miracles*, and the *Prophecies* of Him, prove Him to be the *Messiah*.

G. The *Jews* answer all this by the *Authority* of the *Church*, which said, *Have any of the Rulers, or of the Pharises beleived on him? But this People who knoweth not the Law, are Cursed.* Joh. vii. 48, 49. And to Rivet this Curse, they *Excommunicated* those who did Confess *Christ*. chap. ix. 22. 34. xvi. 2. And they said, That *Christ* Wrought his *Miracles* by *Beelzebub*. Matth. ix. 34. xii. 24. And who was to be Judge in this Case, the *People* or the *Church*? Upon the Foot of the *Authority* of the *Church*, it was Impossible at that time for any to be a *Christian*. Therefore of all Men, *Christians* have the least Reason to Insist upon this.

(14.) L. Then I find you Resolve all upon *private Judgment*.

G. It is all we have for the belief of a *God*, or of *Christ*, and, by your own Confession, for the Choice of a *Church*. And then we may well trust to it in Smaller Matters. In short, we must trust to it in Every thing without Exception: for it is as Impossible to Believe any thing without our *Understanding*, as to see without our *Eyes*.

L. But you believe some *Mysteries* which you pretend not to Understand or Explain, as the  
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the Doctrine of the Holy Trinity, the Incarnation, &c.

G. My Reason tells me, That there must be many things in the Nature of God which I cannot Understand or Explain, because He is Infinite and Incomprehensible. And these I take purely upon the Revelation that is given of them in the Holy Scriptures, for my own Reason could never have found them out, nor can perfectly Understand them. They are Dark to me, like a Country I never saw, I cannot have a right Idea of it till I come thither. As I cannot of Heaven, or the State of separate Souls. Yet I cannot help framing some Conception to my self, of what I know never entered into the Heart of Man to Conceive, that is, Aright and according as these things are. Therefore I take not upon me to Explain them, for that would be to Involve my self, and I know that I must greatly Err. And yet it would be as much against Reason to Deny these things, as to Deny there was any Country in the World, or Star in the Firmament, which I had not seen. And much more Unreasonable it would be, to think there was nothing in the Nature of the Infinite Being which I did not Comprehend: Or because That cannot be Expressed to us, but in Words Adapted to our Understanding, therefore to Measure his Nature by ours; and because Peter, James, and John are three Men, therefore to think that Father, Son, and Holy Ghost must be three Gods. But when I say three Persons, with relation to the



the *Divine Trinity*, there comes not such a Thought in my Head as *three Persons* of Men; but because *Personal* Actions are attributed to Each of the *Divine Three*, therefore we call them *Persons*, Which word the *Scripture* applies to God, *Heb. i. 3.* But it is only *ad Cap-tum*, as the Schools speak, that is, Conde-scending to our Capacity, as when God is said to *Repent*, to *Grieve* &c. it is not that We should think it Really so, for that would be Contradictory to the Nature of God; but it Conveys a Notion to us, that we should Act as if it were so, that God were *Angry* or *Grieved* at our Sins, and would *Repent* of the Blessings He had Given or Promised to us, if we took not heed to Walk in His Ways which He has set before us.

(15.) L. I am afraid the *Deists* will think this a Straining the Point in favour of *Revela-tion*, and say that they are much Easier with-out it.

G. They will not find it so, when they Con-sider that they are in no less Difficulties upon following their own *Reason* only; for Example, they allow a *first Cause* and *Creator* of all things, because nothing can make it self: And that *first Cause* must have a *Necessary* Being, and Consequently from all Eternity; and that E-ternity is a *Duration* without *Succession* or *Time*, or having any *Beginning*, wherein all is *Present*, without either *Past* or *to Come*. This the *Deist* is forced to Confess upon the Conviction of his

his *Reason*: but he will not pretend to have so much as any *Idea* or *Conception* what this *Eternity* is or can be, nor can he *Imagin* a *Duration* without *Beginning*, in which there is nothing *Past*, nor any thing *to Come*. Nor can he Express this any otherwise than in Words of *Time*, which he must own are not at all *Proper* or *Applicable* to it; the very Word *Beginning* is Inconsistent with *Eternity*, and to say *before* the *Beginning*, is a Contradiction. Here then he is Lost, and must have Recourse to the same Excuse which he Ridicules in *Revelation*, viz. That we cannot speak *Properly* of *God*, nor in other Words than what belong to *Men*, and therefore that these *Words* are not to be taken *strictly*, nor Argued upon, or Consequences drawn from them, for that this would Involve us in numberless *Contradictions*. And there is not one Objection which the *Deist* or *Socinian* makes against the Doctrine of the Holy *Trinity*, the *Incarnation*, &c. but are of this sort, by Arguing from the Nature of *Man* to the Nature of *God*, from the *Persons* of the One, to the *Persons* of the Other, &c. Which these Men of *Reason* think highly *Unreasonable* in their own Case, as to Argue from *Time* to *Eternity*, &c.

(16.) L. But, Sir, the *Deist* would ask you, upon what Authority you believe that *Revelation*, viz. of the *Scriptures*? And since you will not have it built upon the *Authority* of  
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the *Church*, I see not what other *Authority* you can alledge for it.

G. Nor I neither, for I put it upon no *Authority*. It is *Evidence*, and not *Authority*, upon which my Belief of the *Scriptures* is founded.

L. Then you believe upon the *Authority* of *Evidence*.

G. That expression is not proper, though sometimes carelessly used: For *Authority* and *Evidence* are two things, if I believe a thing for your telling me so, without any other Reason, then I believe it purely upon your *Authority*; but if a Man I never saw before makes a thing very *Evident* to me, and convinces my Reason, I believe not then upon his *Authority*, for he has none with me, but upon the *Evidence* he has given me. And what that *Evidence* is upon which we believe the Holy *Scriptures*, is set forth in a little Book I had the Honour to Present to your Lordship, intituled, *The Truth of Christianity demonstrated*, &c. Which was wrote to Convince *Deists*, who believe no *Church*, or any *Church Authority*. And if you have no other *Evidence* but the *Authority* of your *Church* to Prove the Truth of the *Scriptures*, I see not how you will ever convince a *Deist*, who denies both.

But if I tell him that I believe the *Scriptures*, and the *Facts* therein Related, upon the same, and much stronger *Evidence* than I have for believing there was such a Man

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as *Alexander* or *Caesar*, that there is such a Town as *Rome* or *Constantinople*, though I was never there. Yet I believe it, not upon the *Authority*, far less the *Infallibility* of any Man or Number of Men that tell me so; but from the Nature of the *Evidence*, which makes it impossible for Mankind to Concert such a Lie, or to carry it on, without being Detected. And if the Truth of *Christianity*, that is, of the *Scriptures*, can be Demonstrated as plainly as these other *Facts*, (which I think is done in the Book I mentioned) then a *Deist* must either be Convinced or Confounded.

Now if you will let your *Church* come in as Part of the *Evidence* of *Christianity*, she will not be Refused, so far as her Share goes: But upon her *Authority*, and upon Hers alone, the Truth of the *Scriptures*, and of *Christianity*, will be a Jest to the *Deists*; since her *Authority* can be Proved no otherwise than by the *Scriptures*, and then back again, the *Scriptures* by her *Authority*!

L. But several Parts of the *Scriptures* have been Disputed, as you Reject those Books you call *Apocryphal* out of the Canon of the *Old Testament*: And the Ancient *Hereticks* forged false *Gospels* and false *Epistles* in the Names of the Apostles: And as the Canon of the *New Testament* now stands, some of the *Epistles* have been Disputed by some Learned Men. And this could not be Determined, nor the Canon established, but by the *Authority* of the Church.



G. As to the *Apocryphal Books*, we Received the *Canon* of the *Old Testament* from the *Church* of the *Jews*, which never admitted them into the *Canon* of their *Scriptures*. And how should we know their *Canon* better than themselves?

Again, we are sure they were not in the *Christian Canon* in the Days of *St. Jerom*, if he knew what was Received by the *Church* as the *Canon* of *Scripture*, for in his *Prologus Galeatus*, Printed before your own *Vulgar Latin*, he Rejects them as *Apocryphal*, and says they were not in the *Canon* of the *Holy Scriptures*.

Inter Apo-  
chrypha esse  
ponenda—  
Non sunt  
in Canone.

But as to these Books themselves, let any one but Read the Conclusion of them, in Excuse for the Weakness of the Performance, and then think it possible, if he Can, that the *Holy Ghost* should make such a Speech as this — if I have done well — it is what I desired, but if slenderly and meanly, it is that which I could Attain unto. Or as your *Vulgar* has it, *Si quidem Bene, & ut Historie competit, hoc et ipse velim: Si autem minus digne, Concedendum est mihi.* That is, I ask your Pardon, if I have not done my Work as it ought to be.

ii. Machab. xv.  
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But as to a full Examination of the *Apocryphal Books*, and their Authority, I refer your Lordship to Dr. *Cosin* his *Scholastical History of the Canon of the Holy Scripture*. Printed

ted 1657. And not yet Answered that I can hear of.

L. But the *Canon* of the *New Testament* was established upon the Authority of the *Church*.

G. No, my Lord, not at all by her *Authority*, but plainly by *Evidence*, they proceeded wholly upon *Evidence*, viz. whether such an *Epistle* was sent to such a *Church*, as to the *Church* of *Corinth*, *Ephesus*, *Galatia*, &c. Who carefully kept the *Originals*, and sent *Copies* to other *Churches*, as was Commanded. *Col. iv. 16*. And by this Communication of the *Churches* one with another, the true *Scriptures* were known, and it is commonly set down at the end of the *Epistles* by what *Hand* they were sent. And by this Method the *spurious Epistles* and *Gospels* forged by *Hereticks* were at first Detected, as you will find in the last Chapter of the fifth Book of *Eusebius* his *Ecclesiastical History*, where it is told, That the *Hereticks* were brought to this Test, and could not produce the *Originals* whence they took their *Copies*: And that their *Copies* did vary from one another, every one adding what Opinion came into his own Head: And that they could not tell from whom they had learned such *New Doctrines*. Thus the *Canon* of the *New Testament* was settled in those Ages when these Evidences were fresh and Notorious: And has been received since that time by all the *Christian Churches* in the World, so unanimously, that there is no Dispute betwixt any *Churches* concerning

cerning the *Canon* of the *New Testament*. And this is an *Evidence* too strong for the Caprice of some particular Men who would shew their Wit in making Objections against this or that Part. But this cannot hurt the *Faith*, because the whole *Faith* is over and over again fully Expressed and Contained in those Gospels and Epistles, which are Acknowledged by All.

L. But ther are various *Lectiōns* and *Translations* of the *Scriptures* into many *Languages*, which agree not Exactly and in every Point with one another. And how shall we examin this by *Evidence*? What *Evidence* is ther in this Case? Here the *Authority* of the Church must come in to Determine between these various *Lectiōns* and *Translations*. And these various *Lectiōns* or different *Readings* of several *Texts* are very many, which some Learned Men have taken pains to Collect.

G. But ther is no Difference among them in any thing Material or what concerns the *Faith*. So that this instead of an Objection (which the *Deists* make Use of to Invalidat the Truth of the *Scriptures* and the Certainty of our *Faith*) proves a Stronger Confirmation of both, in that among so many various *Readings* and *Translations* no Material Difference is found; or other than may and without a Miracle must happen in so many thousand *Copies* and *Impressions* as have been made of the *Scriptures*. And none I suppose will pretend that every *Writer* or *Printer* is *Infallible*, not to mistake a *Letter* or a *Word*, or misplace them. But that nothing

thing of this Sort has happened to the Detri-  
ment of the *Faith*, or making Disputes in any  
thing that is Material, must be attributed to a  
very particular Providence.

And the Church of *Rome* has not Underta-  
ken, nor was it worth her while, to Attempt  
the Adjusting of the various *Readings* : For in  
that *Translation* which she has most Approved,  
the *Vulgar Latin*, some of the Various *Lecti-  
ons* are given on the Margin of her own Editions.

But what signifies the *Latin* which is not the  
Vulgar Language of any Nation now in the  
World, I say, what does this signify to the  
People who Understand it not ?

L. Therefore to Answer your Objections of  
our Locking up the *Scriptures* from the *People*,  
we have them now Translated into the Vul-  
gar Tongues of each Country, particularly in  
*France*, where they are publicly sold in the  
Shops.

G. This instead of an Answer to the Obje-  
ction, is a Confessing to it, and owning it to  
have been Just and Necessary. And thus much  
your People have Gained by our *Reformation*.

But alas, My Lord, what have they Gain-  
ed? Ther is something worse than even a total  
Locking up the *Scriptures* in these *Translati-  
ons*, that is, a *Corrupting* the *Text* to Deceive  
the People, different from even your own *Vul-  
gar Latin* Translation, which you have Autho-  
rized. This is made Apparent in a Collecti-  
on, printed here at *London*, of the many *Texts*  
thus evidently Abused, both by Adding to



them and taking from them, and misinterpreting them ; in the *French New Testament* printed in *France* for the Use of the New Converts there. And this has Occasioned the Suppression of that *New Testament*, insomuch that few of them are to be found, at least they are not publickly Sold now at *Paris*.

L. If they are Suppressed, then your Complaints are Answered. But have you any Objection against the *Louvain* Translation now Printed and Sold at *Paris*, with the Approbation of the Doctors and Divines there ?

G. Yes, My Lord, here is one in my Hand, bought in *Rue St. Jaques* in *Paris*, where they are Printed, some with the Approbations before them, in the Year 1701. And in this Translation there are many *Mistranslations*, I will shew your Lordship one ; it is said, *Act. xiii. 2. As they ministered to the Lord.* The *Vulgar Latin* has it in the same Words, *Ministrantibus illis Domino.* But this *French* Translation is in these Words, *Or comme ils offroient au Seigneur le Sacrifice de la Messe. When they had offered to the Lord the Sacrifice of the Mass.*

L. I suppose they took that to be the Meaning of the Words.

G. Your Lordship may suppose so. But, My Lord, what the Import of the Words is, or what Consequences may be drawn from them, is what we call *Exposition* or *Commenting* upon the Text ; but to Alter the Words of the Text is of another Nature, it is *False Translation*, and not an *Interpretation* ; and comes under that

that terrible Curse pronounced *Rev. xxii. 18. 19.* against those who Add to, Detract from, or Pervert the Words of *H. Scripture.*

And to shew that this was not done by Chance, and what Use they Intended to make of this *Text* thus Translated *Act. xiii. 2.* They put upon the Margin, *La Sainte Messe, The Holy Mass.* That the People might here find a plain *Text* of *Scripture* for the *Mass* and the *Sacrifice* of it. And in the *Index* (which is done by the same Authority as the Translation) upon the Word *Messe*, this *Text* is Named as a Proof that the *Apostles* did Celebrate *Mass*.

This *Sacrifice* of the *Mass* is a plain Addition to the *Text*. Let me give one Instance of *Subtracting* from it. It is said, *Heb. xi. 21.* That *Jacob worshipped in upon* or leaning upon the Top of his Staff. But this French Translation leaves out the Word *in Upon*, and renders it that he *Worshipped the Top of his Staff.* *Adora le Haut de son Baton.* And in the *Index* at the Word *Adoration* this *Text* is Quoted for the *Adoration* of Wood. *L'Adoration faite aux Bois.* *Heb. xi. 21.* Belike they thought ther was some *Image* carved or painted on the Top of *Jacob's Staff* which he *Worshipped*! And so this is made a *Text* for *Worshipping* their *Wooden Images* and *Pictures*! Especially the Solemn *Worship* of the *Cross* every *Good Friday*. And who knows but that the Head of *Jacob's Staff* was not Round but *Crutch-ways*, set a-cross (as is usual with old Men) and then the Staff was a perfect *Cross*!

In

In the former *Text* concerning the *Mass* this *French* Translation adds to the Words of their own *Vulgar Latin*, as well as of the *Original*: But in this last, the *Vulgar Latin* as well as the *French* Subtract from the *Original*, and both render this *Text* the same way.

But, to do Justice to all, the *Port Royal Bible* delivers this *Text* from the gross Interpretation put upon it, by means of a false Translation, to favour the *Worshipping* of *Wood*.

In the other *French* Translation I mentioned before, made for the Use of the new Converts, this Expression 1 Cor. 3. 15. of some that shall be saved with great Difficulty, as if *passing through the Fire*, is boldly Rendered, *the fire of Purgatory*, as the Words of the *Text*, without any different Character, as is used with us when a *Word* is put in to make *English* of an *Hebrew* or *Greek* Idiom. But in this *Loudain* Translation the *Text* is let stand, so as *by fire*, only *Purgatoire* is put on the Margin in this Edition made since the Objections against the other Translation, in which the Addition of *Purgatory* to this *Text* is particularly taken Notice of.

I could give your Lordship more of the Corruptions of *Texts* in the *French* Translations. I have now only named three, one for the *Sacrifice* of the *Mass*, another for the *Adoration* of the *Cross* and of *Images*, and one for *Purgatory*.

L. The *Church* is not Answerable for these *Translations*, however Approved and Recommended by *Doctors, Universities, &c.*

(17.) G. But the *People* are Deceived by them. The *People* believe as they are taught. There is small Security to them in the Abstruse Disputes concerning *Infallibility*, how far it Extends, and where it is Placed, and in the Disputes betwixt *Popes* and *Councils* about it. These are Questions of which I suppose your Lordship will easily Grant the Common *People* are no Judges. They know nothing of the Matter. How should they, when the *Learned* Men are Divided among themselves concerning them? So that this *Infallibility* if it could be found and fixed, would be of little use to the Generality of the *People*, unless their *Curats* and their *Fathers* and *Mothers* who Instruct them, were likewise all of them *Infallible*, for as I said they Believe as they are Taught, and Examin no further. Nay, they are forbid to Examin, for that implies a Doubt, and they are not to Doubt of the Religion they are Taught, but to Receive, without any Doubt, what has been told them by their *Curats, Fathers, Mothers, or Narses*, and what is current in the Country where they live. This is all the *Infallibility* of which they are Capable. And this is the way of all the Earth. It is thus that the Generality of Mankind, whether *Heathens, Jews, Mahomedans, or Christians*, receive their Religion. And  
without



without Examining into what we have been Taught, no Man could change his Religion. None could ever have become a *Christian*, especially no *Jew*, who had the *Authority* of his *Church* against *Christ*, to which *Church* he alledges Promises of *Perpetuity* and *Infallibility*.

(18.) L. The Bishop of *Meaux* has cleared this in his Conference with Mr. *Cloud*. Where the Bishop asserts the Necessity of a *Living Infallible Judge* always in being to Direct Men. And says, That when *Christ* was come, He was that *Living Judge*, and so the Authority of the *Jewish Church* was superseded.

G. This is *Gratis dictum* and begging the Question of the *Jew*, as I have said already, who upon the Authority of his *Church*, denys our *Christ* to have been the *Messiah*. I will not Repeat, only, ask these few Questions further, 1. Who was this *Living Judge* before the *Flood*? For the Bishop says there must be always such an one in being. 2. Was *Abraham*, who was known only to a few Neighbours, and wrought no *Miracles* to convince others, was he, I say, given as such a *Guide* or *Judge* to the whole *Earth*? And *Christ* was not so great a Traveller as *Abraham*. 3. Where was this *Living Judge* when *Christ* was Dead? And if there was none for three Days, it might be so for three, or three hundred Years, or for good and all, because  
the

the Argument fails for the *Necessity* of such a Judge always in being. You will not say the Church can fail for three Days. The Promises of God can never fail, no not for a Moment.

L. Christ founded His Church before He died, and left his Apostles for Guides, chiefly Peter the Prince and Principle of Unity to them all.

G. And yet of the Apostles, one Betrayed Him, another Forswore Him (and that was Peter) all Forsook Him.

L. That was human Frailty, and Personal. But they retained the true Faith, they were in no Error as to that.

G. The greatest that could be, For as yet they knew not the Scripture, that He must Rise again from the Dead. Joh. xx. 9. And if Christ be not Raised, your Faith is vain; ye are yet in your Sins. 1 Cor. xv. 17. And the Reason given for choosing Matthias into the Room of Judas was, That he might be a Witness with the other Apostles of the Resurrection of Christ. Act 1. 22. And what Faith could they have in Him whom they had quite given over, and never expected to see him more? They trusted that it had been He who should have redeemed Israel Luk. xxiv. 21. But when He was Dead, all their Hopes were gone, they expected no Redemption from Him. This was far from a Christian Faith, and could there be a Christian Church without this Faith?

To

To avoid all this, and secure the Promise of *Indefeetibility* to the Church, some of your Authors of greatest Name have said, that the Church was then preserved in the Virgin Mary. And thence infer that the *Catholick Church* may be preserved in one Woman, as it was then, and that so it may be again, in the times of *Anti-christ*, and the great *Defection* is foretold will be before the *second Coming of Christ*, when Faith shall not be found upon the Earth, that is very hardly, when it may be Confined to one Laick, a Woman, or a Baptized Infant, as others of your Doctors allow.

Bannes com. in  
2. 2. Quest. in  
Art. 10. Dub. i.

L. This is giving up the Church quite, as a Society, with Government, Discipline, &c. and I hardly believe any of our approved Authors have said so much, and not been Censured for it.

G. They are no less Men than *Alensis*, the Author of the *Gloss* upon the *Decretals*, *Lya*, *Occam*, *Alliaco*, *Panormitan*, *Turrecremata*, *Peter de Monte*, *St. Antoninus*, *Cusanus*, *Clemangis*, *Jacobatus*, *J. Fr. Picus*, &c. And to save Repetition, your Lordship will find their Books and Words quoted, in this small Treatise in my Hand intituled, *The incurable Scepticism of the Church of Rome*, printed here 1688. p. 22. &c. I name this little Tract, because it is short and will give your Lordship no great trouble, and proceeds upon the same Argument I have undertaken with your Lordship, instead of the particular Points in dispute

dispute betwixt the Church of *Rome* and us, as *Invocation of Saints*, *Purgatory*, &c. to go at once to the Bottom of the Cause, and Examin the Ground and Foundation of *Faith*, as taught in the Church of *Rome*; which is shewed, I think to a Demonstration, to be wholly Precarious and Uncertain: And that ther is no greater Difference and Confusion among any sort of Men, upon any Subject whatsoever, than there is among the Divines of the Church of *Rome* concerning her Rule of *Faith*, and *Infallible Judge of Controversy*. And every one of the different Opinions about it, is in flat Contradiction to all the others, so that if any one of them be True, all the rest must be False: And yet they all pretend to believe with *Divine Faith*, and think it necessary in this Case, because it is the *Foundation* of their *Faith*.

Now if according to these Learned Doctors, the whole Church failed upon our Saviour's Death, then the *Gates of Hell* did prevail for a time. And if the *Virgin Mary* were excepted, that would not do much as to the Standing of the Church. But have they any *Revelation*, to ground *Divine Faith* upon, or upon what Grounds do they Believe, that the *Virgin Mary* knew the *Scriptures*, or the *Resurrection* of *Christ* more than the *Apostles*, and was not under the same Despondency as they were? This seems to be that *Sword* which *Simeon* told her should pierce through her own Soul also. Luk. 2. 35.



L. To avoid all these things, some suppose, That the *Christian Church* was not formed till the Descent of the *Holy Ghost* at *Pentecost*, when *Peter* converted about 3000, as told in the 2d of the *Acts*. And that it was of this *Christ* spoke when He told *Peter* that He would build His *Church* upon him, and called him a *Rock*, and that it was fulfilled at this time, when *Peter* was made the Instrument of that First and Great Conversion, which was the Foundation of all that followed.

G. If the *Christian Church* was not formed, as some think, till after the *Resurrection*, because our Redemption was not till then Completed: Or, as others think, till the *Ascension*, when *Christ* commissioned His *Apostles* to Go and teach all Nations. Matth. xxviii. 19. Or till the Descent of the *Holy Ghost*, when they were endued with Power from on High. Luk. xxiv. 49. Yet any of these ways it will follow that ther was no *Christian Church* before the Death of *Christ*. And then that the *Jewish* was the only True *Church* while *Christ* lived in the World. For the *Jewish Church* was to last till the *Christian* was formed, else there was no *Church* at all after *Christ* came till His *Resurrection*. And then it would follow, That the only True *Church* in the World did Reject our *Christ*. And then ther will be no Choice left us, but either to Acknowledge the Fallibility of the *Church*, or to Reject *Christ* from being the *Messiah*. But if the *Christian Church* was formed upon the First Appearance of *Christ* in the World,

World, or upon His Ordaining the twelve *Apostles*, and sending them out to Preach, or upon any other Act done in His Life ; then, as said before, the whole *Church* failed upon His *Death*. But if the *Church* cannot fail, no not for a Moment, because of the *Necessity* of a *Living Infallible Judge* always in being, the *Succession* of the *Monarchy* of the *Church* ought to be *Hereditary*, where the *King never Dies* : For this *Scheme* will not admit of an *Inter-Regnum* for *Months* or *Tears* that may be spent in the *Election* of a *Pope*, in all which time the *Church* has no *Head* or *Monarch*. Much less when there are *Popes* and *Anti-Popes*, which has occasioned 26 *Schisms* in the *Church* of *Rome*, some of them of long Continuance. And who is *Judge* in such a Case ? Is every Man left to his own *privat Judgment*. And is it all one which of the *Contending Popes* he *Adheres* to, whether to the *Right* or the *Wrong* ? Or can the *Church* have two or three *Opposite Heads* at the same time ?

L. Therefor in *France*, where I received my Education, they place not the *Infallibility* in the *Pope*, but in a *General Council*.

G. I told Your Lordship before that there never was a *Council* truly *General*. That there are *Disputes* in your *Church* concerning *General Councils*, some *Receiving* those, or *Parts* of them which others *Reject*. And who shall be *Judge* in this Case ?

But suppose you were agreed among yourselves concerning your *Councils*, and that they

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were

were *Infallible*, yet they are not a *Living Judge* always in being; you have not had one since that of *Trent*, which began in the Year 1545, and concluded in the Year 1563. Now 150 Years ago. And ther may not be another in twice that time, if Ever. Where then is the *Living Judge always in being*, which the *Bishop of Meaux* and others think necessary?

L. *General Councils* may in this Sense be called *Living* and *always in being*, that their *Canons* are *always in being*, and determin *Controversies* to those who Regard them. And if new *Heresies* or *Controversies* or *Schisms* of *Popes* arise, new *Councils* may be Called to Determin them.

G. And Ages may pass before that can be done. And the *Church* may be Corrupted in in the mean time for want of such a *Living Judge*. As *Europe* is now situated it would be pretty Difficult to have a *General Council*. And it may be long enough before any *Pope* may be of Opinion to Call one, or hazard his *Supremacy* upon it.

(19.) But, My Lord, the *Canons* of Past *Councils* are not *Living*, nor can speak for themselves. Ther are Volumes printed of the Learned in your own Communion giving Contrary Expositions of the *Canons*. I will Instance in One, the Third Canon of the Fourth commonly called the *Great Council* of *Lateran*, acknowledged to be a true *General Council* by all of the Church of *Rome*, established in most express and positive Terms, the *Pope's Power*  
of

of Deposing Princes, and Absolving their Subjects from their Allegiance, not only if he please to call them *Hereticks* themselves, but if they do not Extirpate all *Hereticks* out of their *Dominions*. This is maintained in the Literal Sense by *Bellarmin* and the *Italian* Doctors. On the other hand, the *Gallican* Church who have Condemned the *Deposing* Doctrine, and yet own this Council of *Lateran*, are put to hard Shifts and many Distinctions to Solve this, but it is Impossible, for either that Doctrine must be True, or this Council has greatly Erred.

L. But not in Faith. This is no Matter of Faith.

G. But is it not Matter of Salvation, for which we shall be Judged at the Last Day? St. Paul says, *Rom. xiii. 2. They that Resist the (Lawful) Powers, shall receive to themselves Damnation——* Wherefore (says he *Ver. 5.*) *Ye must needs be Subject, not only for Wrath (or Fear of temporal Punishment from these Powers) but also for Conscience Sake, that is, towards God.* And what are these Guides of Conscience who lead us Wrong in this? In the Description of the last Judgment given by Christ, *Matth. xxv. 31.* to the End, Men shall be Judged chiefly for their Practice. There is Nothing mentioned there but what Men have Done. And have we no Guide as to Practice, while we raise such Contentions about a Guide in Faith? Or is the Church a Guide in Practice too? And is a General Council the Church. Then the Church has led us into a Damnable Practice, un-



less the *Pope* has Power to Depose *Princes* at his pleasure, and that ther is no Sin in *Rebellion*, and all the *Blood* and *Desolation* that follow it, if His *Holiness* so Command !

L. But the *Church* does not Oblige us to *Profess* or *Subscribe* the *Deposing* Doctrine, no nor to *Believe* it, so that you may be a Good *Roman Catholick* notwithstanding all this. Nay you may *Oppose* the *Deposing* Doctrine, as the *Clergy* of *France* do.

G. And may I not be as Good a *Roman Catholick* if I do *Believe* it, and *Defend* it, and *Practise* it too? And have I not all the *Encouragement* the *Church* of *Rome* can give me, the frequent *Practise* of the *Popes* themselves, and here the *Canon* of a *General Council* for it? And have any of the *Popes* ever yet *Renounced* it?

L. But the *Doctors* do not *Agree* about the *Sense* of that *Canon*. You see *France* takes it in a quite *Contrary* *Sense* from the *Pope* and *Italian* *Doctors*.

G. Then Your Lordship sees that *Canons* are but a *dead Letter*, and that there may be *Disputes* about them. And where then is the *Living Infallible Judge* always in being? You see the *Canons* of former *Councils* cannot be this *Judge*. Ther must be another *Judge* to *Determine* what the true *Sense* of them is. And who should that *Judge* be but the *Pope* the *Head* of the *Church*? I am sure if I were a *Roman Catholick* I should be on that Side. I could shew Your Lordship several other *Canons* of  
Councils

*Councils* that are in Dispute among your own Doctors ; but that can be no Wonder, when I have already shewed, they are in Dispute about the *Councils* themselves. So that ther is no Certainty, what the Judgment of your *Church* is. Or rather it is Certain that it is most Erroneous, and in Matters that Concern our Eternal Salvation, as well as the *Peace* of the *World*, that is, *Rebellion* (among other things) which is as *Witch-craft* and *Idolatry*. I have Instanced in this *Sin*, because I know Your Lordship to be tenacious of your Loyalty.

And now, My Lord, since the Saving of our Souls is the End for our being of any *Church*, I leave Your Lordship to Judge, whether the People are Safest in the Communion of *Rome*, or of the Church of *England*, as to this Point ?

(20.) L. They are Safe in the Church of *France*, where the *Deposing* Doctrine is disowned.

G. My Lord, our Dispute is with the Church of *Rome*. And if the Church of *France* differs from the Church of *Rome*, in Matters whereon our *Salvation* depends, they cannot be said to be *One Church*, or to have the same *Guides* to *Heaven*.

But, My Lord, the *Pope's* *Deposing* Power has Extended it self even to *France*, of which you will find frequent Instances in their Histories. And even so late as the *Holy League* a-

gainst *Hen. III.* all the *Popes* in that time joined with the *League* against the King, and supported that *Rebellion* by their Authority. And the Generality of the *Bishops* and *Clergy* of *France*, and their *Universities* took part with the *League*, and Justified it by Principle and in print, the Book *de justa Abdicatione Henrici III.* *Of the just Abdication of Hen. III. King of France*, was then wrote upon the foot of the *Deposing Power*, not only of the Pope but also of the *People*. And *D'Avila* in his *History* of these

*D'Avila. Hist. of the Civil Wars of France. English Translation. Printed in the Savoy. 1678. Lib. xi. Pag. 459.*

*Civil Wars in France* tells, A great and solemn Procession was made by Order from the Cardinal Legat, to implore God's Assistance (for the Success of the *League* against the King) in which the Prelates, Priests, and Monks of the several Religious Orders, walked all in their accustomed Habits; but besides them, Armed openly with Corsets, Guns, Swords, Partisans, and all kind of Arms offensive and defensive, making at once a double Shew, both of Devotion, and Constancy of Heart to defend themselves. Which Ceremony though to many it seemed Undecent and Ridiculous, yet was of great Use to augment and confirm the Courage of the common People.

And the Cardinal-Legat says in the Declaration he Published to the Leaguers, that to acknowledge an Heretick for their King, is the Dream of

*Ibid. Lib. xiii. p. 578.*

*a Mad-Man, which proceeds from nothing else but Heretical Contagion.*

And the Leaguers shew wherein they placed their Confidence, and say, *They are the most Holy Fathers (the Popes) and the most Holy See that have sent us Relief: And though many have been called to that supreme Dignity (of the Popedom) since these last Troubles, yet hath there not been one of them who hath changed his Affection towards us: A most certain Testimony that our Cause is Just.* Ibid. p. 598.

And ther had been Six Popes during the League, viz. Gregory the XIII. Sixtus V. Urban VII. Gregory XIV. Innocent IX. and Clement VIII. And they supported that Rebellion, not only with their Blessing it and the Authors of it, and Cursing the King and all the Loyal Subjects who Adhered to him; but they sent more substantial Relief, viz. 300000 Crowns for the Service of the Cardinal of Bourbon whom they had chosen King by the Name of Charles the Tenth, against the Next in Blood, only because he was a Protestant; and 15000 Crowns a Month to carry on that Rebellion, with an Army of 6000 Foot and 1200 Horse to Assist these Holy Leaguers. The Pope went Heart and Hand into this Work, Which he accounted Excellently Good (says D'Avila) and of Wonderful Glory and Advancement to the Apostolick See. Ibid Lib. xii. p. 493. 501. 503.

And afterwards, when the Success of the King's Arms had Induced several of the Lib. xi. p. 431.

F 4

Clergy



Clergy and others to come over to him, the

Lib. xiii. p.  
613.

Pope sent his *Monitory Letters* to the *Prelates* and *Catholicks*, commanding them *under Pain of Excommunication*, and of being *Deprived of their Dignities and Benefices*, and of being used as *Sectaries and Hereticks*, that they should withdraw themselves from those Places that yielded Obedience to *Henry of Bourbon* (so he stiled the King) and from the *Union and Fellowship of his Faction*. And the Authority of the Pope prevailed so far at last, That those *Catholicks* who had joined with the King formed a *Conspiracy* against him, upon his Delay of changing his Religion, wherein the *Princes of the Blood* were most violent, and told him plainly to his Face, that if he did not perform his Promise (to turn *Roman Catholick*) they would Desert him, and Join with the *League*. See *D' Avila*, p. 611, 612. as likewise p. 555, 601, and 605.

After his Conversation, and being by that Established upon the Throne, they feared his Power, and therefore the Pope (as now) made less Noise with the *Deposing Doctrine*, which yet he would not Disown, but kept it *in Petto* till a more fitting Opportunity. But yet it was not carryed so Covertly, but that, even in their Sermons, wise and willing Men might know their Meaning. *Ravaillac* upon his Examination, alledged the

See King James I. his Defence of the Rights of Kings against Cardinal Perron. Pag. 4.

the *Lent Sermons* before his Assassination of King *Hen. IV.* as the Ground and Encouragement to that Execrable Fact. But after that Magnanimous Prince had thus fallen a Sacrifice to their Restless furious Zeal, and his Son succeeded Young and Fenceless to the Government then they set up again the *Deposing* Doctrine on High, because then they Durst do it. With which our King *James* does justly Upbraid them, particularly his Opponent the Cardinal of *Perron*, in the *Preface* to his Book quoted on the Margin. For it was but five Years after the Murder of *Hen. IV. viz. An. 1615*, that Cardinal *Perron* in the Assembly of the *Three Estates of France*, and in the Name of the *First Estate*, that is of the *Clergy*, did Re-Assert the Power of the *Pope* to Depose *Kings*, with this Reason, that otherwise, *There had not been any Church for many Ages past; and that indeed the Church* (he meant of *Rome*) *was the very Synagogue of Anti-christ.*

But to come to a fresh Instance now on foot, the Pere *Juveny* a *French Jesuit* has lately Printed a Book at *Rome* in Defence of the *Pope's* Power to Depose *Princes*: And the Unwillingness and Shifts of the *Jesuits* at *Paris* to Disown him in this, and to Disclaim that Doctrine fairly and above Board, shews that it is not yet quite Extinguished in *France*, but kept in the Embers, as in the Reign of *Hen. IV.* For all who Understand that Order of the *Jesuits*, know full well that

that none of them dare *Print*, especially upon such a Subject, without the Approbation of their Superiors. However it is Plain by this, That the *Deposing* Doctrine is still Countenanced at *Rome*. And that *France* is not Intirely free from the Infection. And though the Vigor of the present *King* has Depressed it very much, we cannot say it is totally Extinguished, or that ther is no Danger of a Relapse, while the Authority of the *Pope* is so Revered as *Head* of the *Catholick Church*, and this Council of *Lateran* is still owned as truely *General* and *Infallible*. And the *Bishops* of *France* still take an *Oath of Fidelity* and *Obedience* to the *Pope*.

L. But that *Oath* is not Inconsistent with their *Fidelity* to their *King*.

G. Pray, My Lord, let me ask you, is not an *Oath* to be taken in the known and declared Sense of the *Imposer*, for whose Security it is taken?

L. Yes surely, for otherwise all such *Oaths* would be Equivocal, and no Security at all.

G. Then the Question will be, What the *Pope* means by the *Regalia* of St. Peter, and all the *Rights*, *Prerogatives*, &c. of the *Apostolick Chair*, as he calls his own, to which these *Bishops* are Sworn, *contra omnem hominem*, against every Man or Power in the World. For it is the *Pope* who Imposes this *Oath*, and it is taken for its Security. And has he not sufficiently Declared what he means by

by it? Take it in the Words of *The Proceedings of the Parliament of Paris*, in the *Appendix*, P. 44. where they say, *That by this Decree (of the Bulla in Cæna Domini) the Popes declare themselves Sovereign Monarchs of the World*, And this is no more than is given them at their *Coronation*, as you have it in the *Roman Pontifical*, where the *Triple Crown* is put upon the *Pope's Head* with these Words, *Receive this Diadem adorned with Three Crowns: And know your self to be Father of Princes and Kings; Governor of the World: And Vicar upon Earth of our Saviour Jesus Christ.* And must not this Governor of the *World* have Power to *Dethrone* all petty *Kings* and *Princes* that are under him? Else how can he govern the *World*? And the *Popes* think that this their *Sovereign Power of Deposing Princes* is fully Recognized to them in the foresaid *Canon of the Council of Lateran*. And no *Pope* has ever yet been brought to Disown this Power. So far from it, that the *Pope* who most of any other Asserted this *Bulla in Cæna* and set it up on High, causing it to be Affixed and Published, not only at the Doors of the Churches in *Rome*, but in the Field of *Flora*, that All might take Notice, as you find at the End of the *Bull*, p. 37. *Appen.* And who Practised his *Deposing Power* (the last in *England*) upon upon *Queen Elizabeth*, Absolving her Subjects from their Allegiance, and Commanding all the

Accipe Thyram Tri-  
bus Coronis ornatam :  
Et scias te esse Patrem  
Principum & Regum :  
Rectorem Orbis : In  
Terra Vicarium Salva-  
toris nostri Jesu Christi.



the *Catholicks* in *England* to pay her no more *Obedience*, nor *Taxes* &c. I say this same *Pope* has been Pick'd out to be *Canonized* for a *Saint*, the very last Summer 1712, by the present *Pope*, with all the Solemnity and Requisites in the Church of *Rome* for making a *Saint*. And this present *Pope*, as well as his Predecessors, does, every Year, Thunder out the *Excommunications* of this *Bulla in Cæna*, by Bell Book and Candle, which, like *Dracansor*, cuts down *Friends* and *Foes*; for there never was a *Roman Catholick King* in *England*, or in any other Kingdom, either before the *Reformation* or since, but is *Excommunicated* by this *Bull*, and by the 24th Article, past the Power even of the *Pope* to Absolve him, unless he first Abrogate and Annul all the *Laws* of his Country which are Contrary to the Tenor of this *Bull*. And this never yet was done, and I dare say never will be done, in any *Popish* Country in *Europe*, and ther is not, nor ever was any *Popish* Country in any other Part of the World, unless you will except the late *Spanish* Plantations in *America*. And not only the *Kings* themselves, but all their *Parliaments*, *Councillors*, *Judges*, *Officers*, even to *Printers* or *Publishers*, or any whosoever that either *Directly* or *Indirectly*, *Tacitely* or *Expresly*, *Violate*, *Depress*, or *Restrain*, the *Ecclesiastical Liberties* or *Rights* of the *Apostolick See* and *Holy Church* of *Rome*, howsoever and whensoever Obtained, or to be Obtained, are all here together *Excommunicated*, as likewise all *Archbishops*, *Bishops*, and *Clergy*, who shall do the same, and all who shall presume to Attempt a-  
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ny Opposition or Contravention to any thing Contained in this Bull, are left under the Displeasure of Almighty God, and of His Blessed Apostles Peter and Paul, which is the Concluding Sanction of this Bull. And here Saints must be Joined with God, lest His Displeasure should not be sufficient. By all this it Appears, That ther is hardly any Roman Catholick in the World above the Condition of a Plow-Man, who is not Excommunicated by this Bull. And here you see plainly the Pope assuming a Temporal or Civil Power over all Emperors, Kings, and Princes, Limiting them by Artic. 5. as to the raising Taxes upon their own Subjects, without his exprefs Licence; and exempting all Ecclesiasticks from being any way Taxed by them. Artic. 18. Or being under their Power, even in Civil or Criminal Causes as by Artic. 19. though it were Treason, Murder, &c. for which Noble Principle Thomas Becket Archbishop of Canterbury was Canonized, for Maintaining the Liberties of Holy Church!

Now, My Lord, I leave it to your self, whether if you were a King you would desire all the Bishops of your Kingdom to be under an Oath of Fidelity to Another, who Pretended an Absolute and Civil Power over you, with Authority to Depose you, as he had done to severall of your Predecessors, and would by no means be brought to Disclaim such his Power, but on the contrary, made a fresh Claim of it every Year, and of his being the Sovereign Monarch of the World? Nay, he puts in his Claim for more, if more can be thought of,

as it is Worded in the *Bulla in Cæna*. Artic.  
 24. *All the Rights of the Apostolick See and Holy  
 Church of Rome, howsoever and whensoever Ob-  
 tained or to be Obtained—— Howsoever Obtai-  
 ned, that is, You are not to Enquire whether  
 Right or Wrong: And Whensoever, that is, You  
 are not to go back to Antiquity, or the Institu-  
 tion, or look further than the present Possessi-  
 on, which with him gives Right, when it is  
 for him. And to be Obtained, secures any New  
 Acquisitions he can make, and all his Future  
 Pretences.* This is like Swearing *Et cætera's*.  
 And now I think the Plenitude of his Power is  
 sufficiently Guarded! And all this is Included  
 in the *Regalia* of St. Peter, and the Rights of  
 the Roman Church, to which the Bishops of  
 France as well as of other Popish Countries are  
 Sworn, if they take that Oath sincerely, that is,  
 according to the Known and Declared Sense of  
 the Imposer.

(21.) L. But I suppose this Oath must have  
 been taken away, if that Model of Church  
 Government had gone on which was Proposed  
 by the Parliament of Paris (and no doubt  
 with the King's Approbation) that a Council  
 of the Bishops &c. in France should be constitu-  
 ted by His Majesty to Dispose of vacant Bi-  
 shopricks &c. and Determine all Ecclesiastical  
 Matters, without any Appeal or Recourse to  
 Rome.

G. And it had gone on, but for the Success  
 of that Confederacy formed by Pope Innocent XI.  
 against

against the King of *France*, to Re-Establish his *Supremacy* there. In Order to which he sent a *Nuncio* to our Late King *James* to Invite him to be Head of that *Confederacy*. But he who had learnt no other than *French Popery*, absolutely Refused, and Opposed the Encroachments of the *Pope's Supremacy*, as appears plainly by his Concurrence with *Monseigneur Barillon* the *French Ambassador* then Residing with him, to cause the *Proceedings of the Parliament of Paris* against the *Pope's Supremacy*, hereunto Annexed, to be Translated into *English*, and Printed at *London* in the Year 1688, which was his Last of Reigning here. And the *Pope* had this for his Excuse, that he could not otherwise have carryed on his *Confederacy*, than by concerting the Deposition of King *James*. Who would not have Agreed to the First of the *Articles Sworn* at the *Hague* by the *Princes, Allies, and Confederates*, in February 1691, and Printed here at that time, viz. *That no Peace be made with Lewis XIV. till he has made Reparation to the Holy See, for whatsoever he has Acted against it; and till he Annul and make Void all those Infamous Proceedings against the Holy Father Innocent XI.* These are *The Proceedings of the Parliament of Paris* hereunto Annexed. And in the Treaty of *K. William* with *Spain*, bearing Date Dec. 31. 1690. it is stipulated Art. 4. *That all things in the Ecclesiasticks (in France) should be Restored as in their former State.*

Now if King *James* would not come in to these things, was ther not sufficient Reason  
for



for the *Pope* to Exercise his *Depositing* Power against him, in the best Manner that he could? And if he had such Power from *God*, then King *James* had no Injury to complain of as done to him, being *Deposed* by his Lawful Superior.

L. You recall to my Mind the Astonishment we were in here at the Cold Reception and even Sights put upon the Earl of *Castlemain*, Ambassador of King *James* at *Rome*, while a *Protestant Doctor*, no ways Acceptable there upon his own Account, and some others, were Cared in an Extraordinary Manner. But the Event of things Explains their Conduct. And now we see the Reason why *Innocent XI.* was then called here the *Protestant Pope*, because he took part against King *James*, and helped on the *Revolution*. And I have been told, That at that time the *Pope* did Require of King *James* his Promise to use his Endeavours to have the *Oath of Supremacy* taken away in *England*. And that His Majesty did positively Refuse it, which some of us Wondered at here. But that Another did Promise it, and in this, was as good as his Word, and has taken this Stumbling-Block out of our Way.

G. King *James* his Fate was very Hard, he was Abdicated in *England*, because he was a *Papist*: And the *Pope* wrought his *Deposition*, because he was too much a *Protestant*. And such *Protestants* are the *French* reckoned at *Rome*, they are Called there *Heretici Tolerati*, *Tolerated Hereticks*. Nor would they be *Tolerated*, if the *Pope* could help it, that is, if he durst

durst imitate the Example of his Predecessor, the New Saint, Pope Pius V. to Depose the Sovereign, Absolve the Subjects from their Allegiance, and Interdict the Kingdom. But that Experiment proved so Fatal to the Pope in England, that it is not likely it will ever be Tryed again, either in France, or any where else. The Thunder of the Vatican is spent, and become a *Brutum Fulmen*. The Emperor keeps *Commacchio* still, notwithstanding it is particularly Named, by the Latin Name *Comachum*, in the *Bulla in Cæna*. The 2d Article Damns all who Appeal from the Pope to a Future Council: Yet have we seen it done in Form by the King of France and the Parliament of Paris, and that very Bull named, and thrown off without any Regard. And the whole *Gallian Church* are under this *Excommunication* in almost all the Articles of it, by the Four Memorable Propositions, here Annexed, which were Established in the General Assembly of their Bishops and Clergy in the Year 1682, upon which the Pope refused his Bull to the Bishops there, as is Complained of in the Proceedings of the Parliament of Paris, and was the Ground of their Quarrel with Pope Innocent XI. And the Learned *du Pin* wrote his Treatise before mentioned *de la Puissance Ecclesiastique &c.* in Defence of these Propositions against all the Objections of the Pope and Church of Rome.

L. You should have said the Court of Rome.

G. I understand not the Distinction. If you mean nothing by the Church of Rome but a

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General

*General Council*, then there is no *Church of Rome* now in the World. But if there be a *Church of Rome*, where shall we look for it but at *Rome*? And what is it there but the *Pope* and his *Cardinals*? And is not that it which you call the *Court of Rome*. Where then is the Difference?

L. We own the *Pope* to be the *First and the Chief of the Bishops*, and as such keep *Communion* with him, as it is said in the *Proceedings of the Parliament of Paris*, p. 51.

G. The *Precedence of Bishops* is not a Matter of that Consequence as to break the *Peace of the Church* for it, or which of them should be *President* in a *Council*. If that were all the Difference, the *Bishop of Rome* should have it with all my heart, or any other *Bishop* they should agree upon. And if this were all that is meant by the *Supremacy of the Pope*, we should not trouble the World much about it. But he will not be Content with any such thing. The *Supremacy* he Claims is no less than an *Absolute Sovereignty* over all the *Churches and Kingdoms of the Earth*, their *Bishops* and their *Kings*: And this not by any *Ecclesiastical Constitution*, or *Grant of Temporal Princes*, which might be *Conditional, Limited, and Revocable*; and would Infer their *Superiority* to him: But by a *Divine and Indefeasible Right*, as *Successor of St. Peter*, and *Heir of all the Promises made to him*, *Unalterable, Unlimitable, and Unaccountable to any Power upon Earth*.

L.

L. Whatever he means by his *Supremacy*, we mean no such thing, or other than that he is the *First* or *Chief of the Bishops*, and as such, think our selves obliged to keep *Communion* with him.

G. But when he means one thing by his *Supremacy*, and you mean Another, and he has sufficiently Declared what he means by it, and Requires your Owning it and Swearing to it, for his Security. Who deal most sincerely with him, we who not Believing any such *Supremacy* in him, will neither Own it nor Swear to it: Or you, who not Believing it more than we, in the Sense you know he means it, yet Own it in General Terms, but in a quite Contrary Sense to what you know he means, and Trusts to as his Security? We *Disown* it, and Fight against it: You Fight against it as much as we, yet seem to Own it.

L. But though we Differ from the Pope upon the Point of his *Supremacy*, yet we keep *Communion* with him.

(24.) G. Is not *Excommunication* putting a Man out of *Communion*?

L. Yes, for so is the Word *Ex-communicate*, that is, to put out of *Communion*.

G. Can a Man be said then to be in the *Communion* of a Bishop who has *Ex-Communicated* him?

L. No, I think not, else *Ex-Communication* signifies nothing.



G. Then none can be truly said to be in *Communion* with the Pope who are *Ex-Communicated* by him Every Year, in the *Bulla in Cæna*: And that is all *France*, and you, My Lord, and all who are on your side of the Question concerning the *Supremacy* of the Pope, for that is the Main, almost the Only Subject of that *Bull*.

L. But all Casuists do agree, That an *Ex-communication* does not Bind, which is made *Clave Errante*, that is, where the Judge passes Sentence through *Mis-information*, *Inadvertence*, or of *Malice*, *Self-Designs*, or other Sinister Motive; in these the Judge has Erred, and also where he has Exceeded his Authority, and Extended it to things that are not Subject to it; in these Cases the Sentence is Unjust, and will not be Ratified in Heaven.

G. But who is Judge whether the Sentence be Pronounced *Clave errante* or not? And how far the Pope's Authority does Extend? He has *Excommunicated* you, All of you, as if Each one were particularly Named, for so it is Expressed in the *Bull*. On the other hand, you Despise this *Bull*, and say, with the *Parliament of Paris*, p. 44, 45. That he has hereby *Excommunicated* himself! And so you have a Head of the Church who is *Excommunicated*! And so of every Pope who gives his *Sanction* to this *Bull*, that is, all the Popes in our time, and long before. And from whose *Communion* is the Pope of Rome *Excommunicated*? Is ther any other *Communion* but that of Rome? Is a Person *Excommunicated* no longer a Member of the Church? And can he then be the Head of it? These are Matters of no small Importance,

Importance, no less than whether we are *Members* of the *Church*, or Cut off from it? You are Cut off, says the *Pope* and *Church* of *Rome*. No, says *France* to Them, you your selves are Cut off. And yet these Two *Churches* are the same! And is ther no *Judge* in this Case? Is every Man left to his own *private Judgment*? How then have We been Teazed with that Question, *Who shall be Judge*? This answers all Objections with you for begin at what Point of *Popery* we will, and bring Arguments never so Convincing, we are always stopt with this Question, *Who shall be Judge*? And so you Refer all to the Authority of your *Church*. But when you Answer this as to your own Case, you will have Answered it as to us too.

If the *Pope* is *Supreme Head* of the *Universal Church*, he must have Power of *Excommunication* over all in his own *Communion*, that is, according to his *Scheme*, over all *Christians* in the World. And to Dispute the Validity of his *Excommunication*, is a total Denial of his *Supremacy*, and setting up another *Supreme* above him. And who is that? Who is *Judge* whether his *Excommunication* is Valid, or not? And by what *Authority* does he *Judge*? It must be by some Authority *Superior* to that of the *Pope*. And so he is *Supreme* over the *Supreme*!

But if the *Pope's Excommunication* stands (without which his *Supremacy* falls) We may say, *who then can be saved*? All the *Christian Kings* and *Princes* that are or ever were in

the World, even those of his own Communion, particularly in *England*, as well before the *Reformation* as since, are all together *Cursed and Anathematized* to the Pit of Hell, by the *Bulla in Cæna*; And with them, all their *Bishops, Divines, Parliaments, Judges, Lawyers, Clerks, Printers and Publishers*, or any others who have any manner of way been Aiding, Assisting, or Consenting, though *tacitly*, to the Contravention of their *Princes* to any Part of this *Bull*, that is, as I said before, almost every one above the Condition of a Plough-Man, are hereby all *Damn'd*, by all the *Authority* the *Pope* has. Therefore have a Care of giving him too much, for he will take all any body will give. He accepted this from

*Bellarmin*, that if the *Pope* should  
 De Rom. Pont. Command the Practice of Vice, and  
 l. 4. c. 5. forbid Vertue, the Church were bound  
 to believe Vice to be Good, and Vertue to be  
 Wicked. Nay his own Canon Law saith,  
 That if the *Pope* were so Wicked, as to carry  
 with him Innumerable People by  
 Decret. part 1. Troops as Slaves to Hell, to be  
 dist. 40. can. 6 Si. with himself for ever Tormented;  
 Papa.

yet no Mortal Man whatever must presume here to reprove his faults, because he is Judge of all, and himself to be Judged of None. So then they must keep their Reproofs, and not In-deavour to stop the Career, till they are with Him in Hell, for then I suppose his Supremacy ceases! Behold the Machine, of Humane Invention, which God never thought of,

of, nor ever once mention'd, of Climbing to Heaven by a sort of *Mechanism*, upon a Ladder of *Popes, Cardinals, Councils, &c.* And though we see them leading us by Troops into *Hell*, we must give no Obstruction, because it would break the *Machine* of their being our *Infallible Guides* to *Heaven*!

(23.) L. But after all, if you could find an *Infallible Guide*, whom you believed to be so, it would give you much Ease, and be a Comfort to you.

G. But I must have some *Reason* to Believe him to be such a *Guide*. And I could not be more sure of it, than of the Truth of that *Reason* upon which I did Believe it. So that all Recurrs upon my own *Reason* still. And if my *Reason* misleads me in this, it is the most fatal Delusion, because it stops all Methods of Recovery, when I have once given to Another the *Dominion* over my *Faith*. But this the *Apostles* disclaimed, for when they Exhort'd the *Churches*, they said, *Not for that we have Dominion over your Faith, but are Helpers of your* ii Cor. i. 24.

*Joy: For by Faith ye stand*, that is, by your own *Faith*. And if we, or an *Angel* from *Heaven* preach any other Gospel unto you, let him be Accurs'd. Did Gal. i. 8.

not this make them Judges, whether any New Gospel or Doctrine was Preach'd unto them? And our Saviour bids them stick to



their own Judgment, and said unto them,

Luk. xii. 57.

*Yea, and why even of your own selves*

Joh. x. 37.

*Judge ye not what is Right? And,*

*if I do not the Works of my Father, believe me not.* Was not this Appealing to

their Judgment, whether He did the Works of His Father, or not? And as many as followed their own Judgment they Believed on Him: But they who were tyed up *Implicitly* to the *Authority* of the *Church*, they

rejected Him, they said, *Have any*

Joh. vii. 48.

*of the Rulers, or of the Pharisees*

*believed on Him? But this People who knoweth not the Law are Cursed.*

L. If a Man durst dispute the Methods of *Providence*, it would seem strange that God did not Order it so, as that the *Church* should have first known their *Messiah* when He came, and have declared Him to the *People*, and then they all would have Believed on Him.

G. The *Apostle* says, *That the foolishness of God is wiser than Men.* And he

i Cor. i. 25.

gives the Reason in the Words

following, *why God chose the Foolish things of of the World, to Confound the Wise, that no Flesh should Glory in His Presence, but he that Glorieth, let him Glory in the Lord.* And he applieth this to the Case we are upon, to the Revelation of *Jesus Christ* when He came. For if He had been Received upon the Declaration and Authority of the *Church*, We had Gloried in the *Church*, whose Authority

ty

ty would have been Prior and Superior to that of *Christ* himself, as being the Ground upon which we believed Him. But as the *Sun* cannot be seen but by his own Light, so *God* and *Christ* cannot otherwise be known; no Adventitious or Borrowed Light can shew the Original Light whence all lesser Lights are Deriv'd, which, like the *Moon* and *Stars*, Disappear at the Presence of the *Sun*. So the *Church* disappeared at the Presence of *Christ*, who was known by His own Light only, *We beheld his Glory, the Glory*

*as of the only begotten of the Father,* Joh. i. 14.  
*full of Grace and Truth.* Here was no going to the *Church* to know which was He? Or if you had, she would have misled you. It would have been like going to the *Moon* to ask where the *Sun* was. The *Church* is the *Moon*, and the *Stars* are the particular Bishops and Doctors, and other Eminent Men: But *Christ* is the *Sun* of Righteousness, and He will not give His Glory to another.

L. But few believed *Christ* when He came, or in all His life, for it is said, that *He was to the Jews a Stumbling-Block, and to the Greeks foolishness.* i Cor. i. 23.

G. The Stumbling-Block to the *Jews* was the Authority of their *Church* against Him, as I have shewed. And the *Greeks*, that is, the *Gentiles*, could not till after the *Resurrection* of *Christ* have any Notion of the Oeconomy of our Redemption by Him. Nor was He preached unto them till after the  
*Vision*

*Vision* of the *Sheet* to *St. Peter*, *Act. x.* For the *Gospel* was to be preached to the *Jews* first, but when they *Rejected* it, leaning up-  
 on the *Infallibility* of their *Church*,  
*Act. xiii. 46.* then it was sent to the *Gentiles*.  
 Who being free from that *Stumbling-Block* of the *Church*, received it readily, and now make up the whole *Body* of the *Christian Church* throughout the *World*.

And this teaches us another thing, that is, That an *Infallible Guide* (supposing such a one) would not be an *Infallible Assurance* to us, unless we were *Infallible* too: For besides our not knowing Him, or mistaking another for Him, for ther has been *False Christs*, We might *Misunderstand* His *Doctrine*, and turn it to quite contrary *Purposes* from what He intended. This was the *Case* in our *Saviour's Time*. He was a *Guide* truly *Infallible*, and yet how few followed Him, notwithstanding all His *Miracles* and *Heavenly Doctrine*? Therefore while we are *Fallible* our selves, and lyable to *Errors*, and *Mistakes*, in vain do we *Grope* after an *Infallible Assurance*, otherwise than the *Evidence* of things makes them *Plain* to that *Reason* which *God* has given us.

The *Angels of Heaven* fell; *Adam* fell from his *Innocency*. And the *Seven Bishops* who were the *Seven Stars* in the *Right*  
*Rev. ix. 20.* *Hand of Christ*, and the *Seven Golden Candlesticks*, the *Seven Churches* in the *Midst* of which He walked, these all are  
*Fallen;*

*Fallen*; and what are We that we expect *Infallibility*? What *Bishop*, what *Church* now is so *Infallibly* Seated as these beloved *Seven* were? What *Church* has a Promise of being Exempted from that General *Defection* which is foretold will be before the *Second Coming* of *Christ*, when He shall not find Faith upon the Earth? Or may we not rather think, that the Plea of *Infallibility* in the Church of *Rome* (so many ways Detected) which hides Repentance from her Eyes, and hinders her to Return from any of her Errors, which by this means continually Flow without any Ebbing on any Side, I say, May we not think this always Increasing Corruption the chief Cause to bring on that Universal *Defection* in the latter times? Does it not seem to Hasten apace, to be even at the Doors, when we see no *Absurdity* so Great, no *Text* of *Scripture* so Full and Express, to be too hard for this *Infallibility*? Not the Denying of all our outward *Senses* at once, and owning that we neither See, Hear, Feel, Taste, nor Smell! Not the express Institution of the *Lord's Supper* in both *Kinds*, to which the Council of *Constance* claps a *Non Obstante*, and takes away the Cup from the *Laity*! Not the Authority and Strong Reasoning of the *Apostles*, i Cor. xiv. against *Publick Prayer* in an *Unknown Tongue*! All these are Over-Ruled by *Infallibility*! And many more we have to Instance in the particular *Doctrines* in dispute with the Church of  
*Rome* :



*Rome*: In all which, by Vertue of her unlimited and Infallible Power of Interpretation, she leaves no Text of Scripture of any Meaning, other than she thinks fit to put upon them, let the Words be never so Express. And this indeed is no other than taking the Scriptures wholly from us, while we must not Read them with our own Understanding. And the Result of this, is, That the whole Foundation of our Faith is in the Church of Rome, without Scripture or any thing else, because the Scripture and every thing else is put Absolutely and Implicitly in her Power. And yet no Man alive knows whath this Church of Rome is, or where to be found? I mean that Church of Rome to which the Infallibility is annexed. For if you travel to Rome, you will see nothing there but what, by a Modern Distinction, you call the Court of Rome. Where then is this Infallible Church of Rome? Some place it in the Pope alone, as the only Heir of St. Peter, and Living Judge of Controversy, and therefore above all Councils, and the whole Body of the Church put together: Others like not this, and because some Popes have proved Heretical, and have been Censured and Deposed for it; and others of them have proved most Wicked and Flagitious Men, who besides the Viciousness of their own Lives, have filled the World with Blood, Rebellions, and Usurpations, in pursuance of the Deposing Power they have assumed over Princes; for these and other

Reasons,

Reasons, they would not have the *Infallibility* trusted with the *Pope*, but lodge it in a *General Council*, as Superior to the *Pope*, with Power to *Reform* and even to *Depose* him : A *Third Party* approve of neither of these ways, for as they think the *Pope* alone without a *Council*, not to be *Infallible*, so neither the *Council* without the *Pope*, who is the *Head* of it, and without whom ther cannot be a *Lawful Council*, as not a *Parliament* without the *King*, these are for *King* and *Parliament*, and place the *Supremacy* and *Infallibility* in neither *Pope* nor *Council* apart, but only when both together and Agreeing; but because this will Defeat several of those *Councils* called *General*, and split others, as when the *Pope* or his *Legats* withdrew from the *Council* (like a *King* leaving his *Parliament*) then such was no longer a *Lawful Council*, but a *Schismatical Conventicle*, as was said of the *Councils* of *Constance* and *Basil*, &c. and because ther have been *Popes* against *Popes*, and *Councils* against *Councils* ; and that the Requisites necessary to Constitute a *Lawful Council* and consequently *Infallible*, are some of them Disputed, as the *Autherity* of *Sommoning* and *Convening* the *Council*, and *Presiding* in it ; and other Requisites allowed by all to be Necessary, are impossible to be known with any Certainty, as, That all the *Fathers* there met should use all Diligence to Examine and Canvass to the bottom every Point that comes before them ; and that they

they should be under no Terror or Fear of any, nor Byassed by Party, hopes of Preferment or Gain, or any other Corrupt Passion, but doing all things out of true Zeal to the Glory of God, and good of the Church; otherwise that ther is no *Infallibility* follows that *Council*; and this being Impossible for any to know but God alone, consequently the *Infallibility* of all *Councils* is rendered Precarious, and no Certainty at all in them; or rather it is Certain, by the Histories of all *General Councils*, that these Humane Passions, not Consistent with *Infallibility*, had an Influence in all or most of them; so that we cannot be Certain of the *Infallibility* of any *Council*, unless we are Infallibly Sure that none of these Humane Passions had a Mixture in it: This makes a *Fourth* Party in the Church of Rome, that is, of those who place the *Infallibility* neither in *Pope* nor *Council*, Jointly or Severally, but in the *Church Militant*, as they speak, that is, the *Church Diffusive*, or all Churches up and down the World. We must then Travel and Learn. Here is a wide Mark, and we are plainly left at last to our own *private Judgement*, to Collect and Compare, to Approve or Reject what we find Scattered in all the Distant Churches upon Earth. And no Man's Life or Capacity will be Sufficient to make the Inquiry, in any tollerable Measure.

And now, My Lord, which of these *Four* Sorts of *Infallibility* will you take? Ther are  
Three

*Three to One* against you, choose which you will. And all these are of the *Church* of *Rome*. And what Difference is ther betwixt having no Guide, or one you cannot find?

L. If I cannot find him, I have him not; and that is all one as to have None.

Miserable Man! If he has no *Infallible Guide*, and is *Fallible* himself; and yet upon his going Right depends his *Eternal* either *Happiness* or *Misery*.

(24.) G. You may as well find fault with the *Creation*. Shall the *Clay* say to the *Potter*, why hast thou made me thus? Who was Guide to the *Angels* that fell? Who was Guide to *Adam*? Who was, or who is, Guide to all the *Earth*? To the *Heathens*, to *Mahometans*, to *Jews*? These last stick to their *Church*, as an *Infallible Guide*, and therefore are most *Obstinate*, and the most *Inveterate Enemies* to *Christianity*. Who is Guide to *Infants* and to *Idiots*? And shall we *Interrogate* the *Almighty* what He will do with these, or why He *Created* them? And perhaps the greatest Part of *Mankind* Die before they come to the *Years* of *Discretion*: And when they are of *Age*, how few are *Capable* to *Judge*, or have *Opportunity* or *Capacity* to *Examine* the different *Pleas* betwixt *Church* and *Church*, *Religion* and *Religion*? And do we not see the *Generality* of the *World* take up their *Church* and *Religion* just according to their *Education*?



*Education?* My Lord, if you and I had been Born and Bred in *Turky*, We might have been *Mahometans*.

L. Is *Religion* then nothing but a *Chance*, according to the Place we are Born in or where we receive our *Education*?

G. No, My Lord, *Truth* is *Truth*, though all the World should depart from it. And ther have been Converts in all Nations and Religions. But none where Men cannot be perswaded to overcome the Prejudice of Education, and Examine Impartially for themselves. But *Intallibility* barrs all Examination, for that Implies a Doubt, and brings us to *private Judgment*, and where then shall we Wander? And yet you must apply to every Man's *private Judgment* when you would make him a Convert to your *Church*, why else do you Argue or Reason with him? Must he not then Examine all the Arguments and Motives you give him for the *Infallibility* of your *Church*, and Judge for himself whether they are well Grounded, and will bear the Test of *Reason*? Or must every body have *Reason* and *Examine* but your selves? Believe it then you are in the most Dangerous Condition of any. And you are the Men who receive your *Religion* by *Chance*, just according to your *Education*. Suppose another should Return your own Answer to you, and say, I will not *Examine*, I am *Infallibly* Sure, and I will hear no more: What would you think of such a Man? Every *Enthusiast* will tell

tell you the same. He will take his *Oath* that he is *Infallible* ! And will hear no more than the *deaf Adder* the *Charms* of *Reason* ; but he will bid you Silence your *Reason*, for that is it which Blinds you, though *Solomon* calls it the *Lamp of God*, which He hath planted in our Heart, *Prov. xx. 27.* This is the *Image of God* in which He created us, and will be our Judge and Witness in the Last Day, as it is given us for our Guide here. But instead of Trimming this *Lamp*, to make it burn clearly, we hear the General Cry from your Side, *Put it out — Put it out —* We cannot deal with you till that *Lamp* be Extinguished, it Thwarts us every Turn, and Starts a hundred Objections, that we cannot Believe peaceably for it. But when it is quite taken away (if that were possible to be done) then you offer to shew us a *Meteor of Infallibility* (about which your selves are not Agreed, nor know where to find it) which will keep us from ever *Doubting* any more. As when a Man's *Eyes* are put out, he cannot see a *Dirty Step* or a *Precipice* before him, and then he is in that State of *Security* you propose.

L. You see how this Guide of yours, this *Lamp of Reason* has mis-led the Nations ; for *Heathens, Mahometans, &c.* all plead *Reason*.

G. And we have no other Method with them than to *Reason* on still with them, and Shew them that *Reason* is of our Side. And vast Multitudes of them have been thus Converted, even all the *Christian Churches* now in

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the

the World; for all of them are of the *Gentiles*. And for those who yet remain Unconverted, or have not had the *Gospel* sufficiently proposed to them, we must leave them to God Who made them, and will Require from no Man more than He has given him, but will Judge all People Righteously. Of this I have spoke before.

(25.) But I observe that since this Notion of *Infallibility* came in to the Church of Rome, it has Rooted out all *Charity*, and her Religion has been chiefly Employed in *Cursing* and *Damning* all the World but her self. Her *Canons* are tagged with *Anathemas* upon every Occasion, and you hear little in them of who shall be *Saved*, but every Page is full of who must be *Damned*. And the *Bulla in Cæna* pins the Basket, and leaves very few to Escape, even of the *Roman Communion* it self.

It is a Common Argument with which your *Priests* frighten *Women* and *Children*, viz. *You Protestants say it is possible for a Papist to be saved: But we Papists say, it is impossible for a Protestant to be Saved: Therefor it is safer being of our Side.* But this has turned to their Confusion, for as ther is nothing in it but a confident *Averring*, it shews that they have no *Charity*, which is Greater even than *Faith* it self, 1 Cor. xiii. 13. And therefor that they can be no *Christian Church*: Their Want of *Charity* being by this much plainer than our Want of *Faith*. Take *Chillingworth's* Answer to this, Chap. vii.  
of

of his Works, p. 306. " You (says he to Knot  
 the Jesuit) " vainly pretend, that all Roman  
 " Catholicks, not one excepted, profess that Prote-  
 " stancy unrepented destroys Salvation. From which  
 " Generality we may except Two at least to  
 " my Knowledge, and these are, Your self,  
 " and *Franciscus de Sancta Clara*, who assures  
 " us, that Ignorance and Repentance may ex-  
 " cuse a Protestant from Damnation, tho' Dy-  
 " ing in his Error. And this is all the Chari-  
 " ty, which by your own Confession also, the  
 " most favourable Protestants allow to Papists.

*Militiere* was perswaded that King *Char. I.*  
 was Happy in Heaven, because he preferred  
 the Catholick Faith before his Crown, his Li-  
 berty, his Life. [Now it is known to all the  
 World that King *Char. I.* lived and dyed in  
 the Communion of the Church of England,  
 which he declared with his last Breath upon  
 the Scaffold.] But Arch-Bishop *Bramhal* gave  
 him this Answer, " That which you have  
 " confessed here concerning King *Charles*, will  
 " spoil your former Demonstration, That the  
 " Protestants have neither Church nor Faith. But  
 " you confess more here than I have heard  
 " some of your famous Roman Doctors at Paris  
 " acknowledge to be true in General; and no  
 more than that which the Bishop of *Chalcedon*  
 (a Man that cannot be suspected of Partiality  
 " on our Side) hath Affirmed and Published in  
 " Two of his Books to the World in Print.  
 " That *Protestantibus credentibus &c. Persons li-*  
 " ving in the Communion of the Protestant  
 " Church,



“ Church, if they endeavour to learn the Faith and  
 “ are not able to attain unto it; but hold it impli-  
 “ citly in the Preparation of their Minds, and are  
 “ ready to Receive it when God shall be pleased to  
 “ Reveal it (which all good Protestants and all  
 “ good Christians are) they neither want Church,  
 “ nor Faith, nor Salvation.

L. Militier supposed that King Char. I. Secretly and Invisibly in the Last Moments of his Life, was by God's Spirit United to the Roman Catholick Church.

G. Then no Protestant, at least no Protestant King need Despair—— But to these Divines let us add some Royal Testimonies. King Jam. I. in his Premonition to Christian Monarchs tells us, That his Mother (Queen Mary) as she was ready to lay her Head upon the Block, sent him this Message; *That although she was of another Religion than that wherein he was brought up, yet she would not press him to Change, except his Conscience forced him to it, not doubting but if he led a good Life, and were careful to do Justice and Govern well, he would be in a Good Case in his own Religion.*

This was perfectly agreeable to the Sentiments of his Grandson the late King Jam. II. who often spoke to those Divines who had the Instruction of both his Daughters, to be Diligent in making them Religious and Good Christians, in the Way of the Church of England, without so much as hinting at any Change of their Principles towards the Church of Rome, as I have heard my self from Two of them, Dr. Turner Late Lord Bishop of Ely, and

and Dr. *Ken* Late Lord Bishop of *Bath* and *Wells*. And neither before nor after his coming to the Crown would he suffer any Attempt to be made upon them as to *Religion*, of which ther is an Eminent Witness now alive, who knows if I speak Truth. And when a certain Zealot pressed him to endeavour their Reconciliation to the Church of *Rome*, and Offered his Service for the purpose, the *King* answered, *No, let them alone, they are so Good they will be Saved in any Church.*

L. It is strange then he should be a *Roman Catholick* himself.

G. Not at all, for he might think that best for him, without thinking those in hazard who were sincerely of the Church of *England*, and lived up to the Rules of it.

L. He could not think it lawful to be present at your *Common Prayers*.

G. He did not think it Unlawful, because he heard them at his *Coronation*.

L. That was upon a particular Occasion. But does any *Roman Catholick* think it Lawful to hear them Constantly or Frequently?

(26.) G. They did think so, for after the *Reformation* the *Roman Catholicks* of *England* came to our Churches and to our *Common Prayer* without any Scruple. And this Continued till about the Tenth Year of the Reign of Queen *Elizabeth*, when Pope *Pius V.* forbad it by his Bull. So that he made the Separation, and if he had not sufficient Power to do it, or that

ther was not sufficient Cause for it, then he made the *Schism* too, and it lies wholly at his Door. Now it is the Undoubted Right of every *National Church* to Reform, Alter, and Model their *Liturgie* as shall be most Convenient, provided there be nothing put into it that is Contrary to the *Faith*, which is not so much as Alledged against our *Publick Offices*. They have a *Breviary* at *Millan* and in other Places, different from that at *Rome*. And in *England* before the *Reformation* ther were Divers in several *Diocesses*, as what was used in the Church of *Salisbury*, of *Hereford*, of *Bangor*, of *Tork*, of *Lincoln*, &c. as is mentioned in the *Preface* to our *Common Prayer Book*, concerning the *Service of the Church*. But these Differences did not break *Communion*, nor did the Alteration made at the *Reformation*, till the *Pope* by the Plenitude of his *Supremacy*, and to be Revenged upon *Queen Elizabeth*, took upon him to break the *Communion*. For which as there was no Sufficient Cause, our *Liturgie* being all *Orthodox*, even our Enemies being Judges; so on the other hand, the *Pope's Supremacy* did not Extend to break in upon the Rights and Liberties of any *National Church*, as has been and is still Maintained by the whole *Gallican Church*, and others the most Learned in the Church of *Rome*. And, My Lord, I know some *Roman Catholicks* of Figure and good Sense in *England*, who meerly upon this Account have come over to our Church, and thought themselves Obliged to Return to the  
*Communion*

*Communion* of their *National Church*, and to heal the Breach made by that Excess of the *Pope's Supremacy*, which no Sober Man on this Side the *Alpes* will own. It is Strange to own it in *Fact*, and yet Deny it in *Words*. Whoever own this *Bull* of *Pius V.* for breaking *Communion* in *England*, must also own the full Extent of the *Bulla in Cæna*, which has his Authority, in a particular Manner, as well as of all the *Popes* since. And it Damns almost all the *Papists*, as well as all who are not *Papists*.

(27.) L. We desire not to be called *Papists*, we think it a Word of Contempt, as if we were only Partisans for the *Pope*, and of that Party or Faction of *Christians* who would Raise his Power above the *Church* and every thing else.

G. I am glad Your Lordship thinks so, and indeed the *Church* of *France* (where you were Bred) are not *Papists* in this Sense. They are got free, in a good Measure from the Servitude of the *Pope*. But they are still *Roman Catholics*.

L. We do not delight in that Word neither, as if our *Catholicism* were tyed only to *Rome*; we term our selves *Catholicks* in General, as Members of the *Catholick* or *Universal Church*.

G. We call our selves so too, and in the same Sense, and Pray every Day for the *Catholick Church* in our Liturgy. Therefor we call not you *Catholicks*, because it would not Distin-



guish you from us. But *Roman Catholics* is calling a Part the Whole.

L. You know the Meaning, not that the *Particular Church* of *Rome* is all the *Churches* in the World, but she is called *Catholick*, as being the *Head and Principle of Unity and Communion* to all other *Churches*.

G. If this be the Frame of the *Catholick Church*, it must have been so always.

L. Yes surely, for ther was always a *Catholick Church*, that is, some particular *Church*, so called, in the same Sense as *Rome* is now.

G. Pray then, My Lord, tell me what *Particular Church* was so called, in this Sense, before there was a *Christian* in *Rome*? And how came that *Church* to lose it? And how was it transferred to *Rome*?

Every *Bishop*, every *Church*, and every *Member* of it, may be called *Catholick*, and were so called, as being Included in the General Notion of the *Catholick Church*; but in the Sense you have Mentioned, as *Head and Principle of Unity* to all *Churches*, no *Bishop* or *Church* ever had it, till taken up in the latter times by the *Bishop* and *Church* of *Rome*.

(28.) L. But how came the *Bishop* of *Rome* to that great Sway he has long obtained in the *Church*?

G. It is very Obvious, because *Rome* was the *Metropolis* of the *Empire*: and consequently her *Bishop* must be more Conspicuous than any other, have more Respect pay'd him, and more Applications

Applications made to him, especially after the *Emperors* became *Christian*. And for the same Reason, when the *Seat* of the *Empire* was translated to *Constantinople*, the *Bishop* of that *Church* took upon him, and Aspired further to an *Universal Supremacy*, but was Opposed by *Gregory* the Great, *Bishop* of *Rome*. Ther was no other Consideration then for the Superiority of One *Bishop* or *Church*, but the Secular Dignity of the Place; for which Reason the *Patriarch* of *Jerusalem* (which was Uncontestably the Mother Church of all) was postponed, and made the Lowest of all the *Patriarchs*. But for *Divine Light*, and *Christ* having Named any one *Bishop* or *Church* as *Head* and *Superior* to all others, ther is not a Word. And it could not be *Rome* before *Rome* was *Christian*; and *Christ* never Named her upon any Occasion whatsoever, or gave the least Hint towards her, or that possibly can be applied to her. Strange and Unaccountable! If he meant to Build the whole *Christian Faith* upon her, and to make her the *Catholick Church*, as Including all other *Churches* of *Christians*, and in all Ages throughout the whole World!

But, My Lord, *Fact* (as I said before) is the surest way to give us a true Light of things. And the *Frame* or *Government* of the *Church* is a *Fact*, which must be Determined by *Histories* and *Records*, not Criticising upon *Words* that afford no *Certainty*. Let us look therefore into the *Frame* of the *Church* from the Beginning.

**Beginning.** I hope I have made it Plain from the *History* of the *Acts* of the *Apostles*, that ther was none of them Appointed as *Sovereign* over the others, whatever *Words* may be strained in favour of *St. Peter*; for if he was called a *Rock* or *Foundation*, so were all

*Rev. xxi. 14.*

*Eph. ii. 20.*

the others, they are called the *Twelve Foundations* of the *Church*. Which is said to be Built upon the *Foundation* of the *Apostles*, and *Prophets*, *Jesus Christ Himself* being the *Chief Corner Stone*. And not any

*Matth. xvi. 19.*

particular *Prophet* or *Apostle*. And if the *Keys* of *Heaven* were promised to *Peter*, this was fulfilled in giving them to him Jointly

*Job. xx. 23.*

with all the others, without any *Mark* of *Superiority* in him. As in

*Matth. xxviii. 19.*

the *Commission* to *Teach* all *Nations*, it was *Equal* to them all. And we find in *Fact* that it was *Exercised* by them all with equal *Authority*.

And all the *Regimen* of the *Church* which the *Apostles* appointed was that of *Bishops* in their several *Districts*, without any *Head* or *Sovereign Bishop* over them all, as *Supreme Judge* of *Controversy*: Of which ther is not the least *Title* to be found in any of the *Histories* or *Writings* of those *Ages* next after the *Apostles*; though ther were many *Controversies* even in *Faith* among them, which an *Appeal* to this *Judge* had speedily ended;

ended; but no such thing appears, which could not have been missed had it been known. *Metropolitans* were Early, that is, the *Bishop* of the *Metropolis* or Chief City of a *Province*, who did Preside in the *Synods* of that *Province*, and had other *Ecclesiastical Privileges* granted him, by the Common Consent of the *Bishops* of the *Province*, for Order Sake, and greater Harmony of *Discipline*. But a *Patriarch* with Jurisdiction over several *Metropolitans* or *Provinces* was never heard of in the Church till the Council of *Chalcedon*, 450 Years after *Christ*. And many *Provinces* were not put under these *Patriarchs*, but had Exempt Jurisdictions of their own as before, of which *Britain* was one; for the *Patriarchat* of *Rome* extended only to *Italy* and the *Isles* adjacent. But the first Pretence to *Universal Supremacy* was set up by *John*, Bishop of *Constantinople*, after the Seat of the *Empire* was translated thither, against whom *Gregory* the Great wrote, and said that though his *See* of *Rome* had always the Precedence of *Constantinople*, yet that none of his Predecessors, the Bishops of *Rome*, had ever assumed such an Arrogant Title, which he calls a *Luciferian* Pride, and declares him who should take it to be the Forerunner of *Anti-Christ*. And yet his Next Successor but One, that is *Boniface III.* did take it, being given him by *Phocas*, that Traitor and Usurper, who Murdered his Master *Mauricius*, the Emperor, and Seized his Throne,

Epist. Lib. ii. Ep.  
32. 36. 38. Lib. vii.  
Ep. 30. 36. &c.



Throne, whom *Boniface* Owned and Abetted, and was made *Universal Bishop* for his Reward, in the Beginning of the *Seventh Century*. Thus the *Supremacy* now Claimed by *Rome* was Introduced, and has been Maintained *pro Viribus* ever since. And under this *Britain* has been subdued, which never was under the *Patriarchat* of *Rome*: So much has the Government and Unity of the Church been Altered from what it was in the *Apostles* time, or in the First Ages of the Church. And thus has *Rome* Usurped the Name of the *Catholick Church*, and placed all its Unity in Submission to her *Bishop*! Here we see the Degrees by which this Encroachment crept on; the *Patriarchats* began in the *Fifth*, and the *Universal Supremacy* in the *Seventh Century*. And *Britain* which held it out against the *Patriarchat* of *Rome*, was at last Conquered by the more Apparent *Usurpation* of her *Universal Supremacy*, so Obtained as I have told.

And yet I have heard some *Britains* say, That though they thought the Church of *Rome* the most Corrupt Part of the *Christian Church*, both as to *Doctrine* and *Worship*, and to be a Cage full of *Unclean Birds*; yet that they must be of her, and enter into that Cage, because she was the *Catholick Church*. This is like that Desperate Maxim in the *Canon Law*, I quoted before out of the *Decretals*, That though the *Pope* should draw Infinite Numbers of People with him into *Hell*, yet we must not find Fault with him, nor Reprove him, &c.

(29.) And I must observe also here, That though *France* has thrown off the Pope's *Infallibility*, and his *Deposing* Power over *Princes*, and has Limited his *Supremacy*, that is indeed taken it wholly away, for no *Supremacy* (properly so called) can be Limited, for then it Ceases to be *Supreme*: Yet *France* remains still in the Dreggs of the Corruptions of *Rome*, both as to *Doctrine* and *Worship*. The Religion of the People there, is, the Adoration of the *Host*, and of the *Cross*, Invocation of *Saints*, Worship of *Images*, praying Souls out of *Purgatory*, telling their *Beads*, and going to *Confession*.

(30.) L. I have heard your self say, that *Confession* was a good Thing, rightly Used.

G. And so I say still. But not in that Sense it is generally used with you, and is Expressed in your *Catechism ad Parochos, de Pœnitentia Sacramento*, Sect. 46, 47. That such a Repentance as God will not Accept, nor Pardon for it, is made sufficient by the *Sacrament of Penance*, and all our Sins Remitted by it. And that *Paucissimi*, very few can be saved without it. They might have said, *None*, for they here Require in Repentance acceptable to God, a Sense and Sorrow for Sin that shall be fully Equal to the Demerit, *Ut cum scelerum Magnitudine Equari conferrique possit*, which is Impossible for Mortal Man. And therefore All must be Damned without this *Sacrament of Penance*. And they say;

say; It was Necessary that God should Institute this Sacrament, as an Easier way for Men to get to Heaven. *Quare necesse fuit ut clementissimus Dominus faciliori ratione communi hominum saluti consuleret.* An Easy way indeed! Confess to a Priest and get Absolution, and this makes up the Defects of your Repentance, and you are saved *ex Opere Operato*, by the Work wrought the bare performance of this Sacrament. And the Council of Trent Anathematizes all those who say that the very Sacraments of the Gospel do not confer Grace in the same Manner, by the bare Performance. *Si quis dixerit per ipsa Nova legis Sacramenta ex opere Operato non conferri Gratiā ——— Anathema sit.* Sess. 7. can. 8. It is true that God did Institute His Sacraments as Means of Grace, (for which we Bless His Name Daily in our General Thanksgiving) but this turns them into Charms, when the very Sacraments themselves, *ipsa Sacramenta*, confer the Grace, *ex Opere Operato*, by the bare Performance of the Work.

Let us Exemplify this to our selves by the like use made of the Institutions of God under the Law. The Jews had got this Notion of the *Opus Operatum*, that the bare Performance of the Letter of the Law, in their Sacrifices, Feasts, Fasts, and other Observances was all that was Required of them. Whence the Voices of all the Prophets were against these Institutions, they call them Iniquity, Abomination, and

and *Hateful to God*: Nay, God denies that He did *Require* them, or ever did *Institute* them. That is, as a dead Carcass without a Soul, and Working like *Charms*, by the bare *Opus Operatum*. God did never *Institute* such, nor does *Require* them at our Hands. And may we not say, no more under the *Gospel* than the *Law*? For the *Gospel* introduced a more Pure and Spiritual Worship, but the Council of *Trent* by Naming only the Sacraments of the *New Law*, applies the *Opus Operatum* to them also, if not Chiefly.

*Isai. i. 11, 12, 13, 14.*

*Jer. vii. 22.*

What else is the Meaning of tying Men to the Repetition of such a precise Number of *Ave's* and *Pater's* and *Credo's*, at such particular Times, whether the Mind goes along with them, or not? For you will see People in the Markets, buying and selling, or Discourfing of Common Business, and dropping their *Beads* all the while, to keep Count if they have Rightly Performed their Task of the *Opus Operatum*.

But if *Prayers* and *Sacraments*, which are *Means* of *Grace* of God's own *Institution*, may be thus Abused, and rendred *Hateful to God*: What shall we say of those *Means* of *Grace* which are of *Man's* mere *Invention*? None can Appoint the *Means* but he who has the bestowing of the *End* to be Obtained by those *Means*: As if I have a Thousand Pounds to Bestow, I may put what Conditions I think



think fit, and Appoint the *Means* for the Obtaining it; and none else can Appoint the *Means*: Now *Grace* is the Gift of the *Holy Ghost*, and none can Appoint the *Means* of Obtaining it, but who has the Bestowing of the *Holy Ghost*; which it is the Highest *Blasphemy* for any *Creature* to Assume to Himself; hence *Christ's* sending the *Holy Ghost* is a sure Proof of His *Divinity*: But the Church of *Rome* takes upon her to Appoint *Means* of *Grace*, many and various; the whole *Pontifical* is made up of the *Forms* of *Consecration* of every thing almost one can think of into *Means* of *Grace*, as *Bells*, *Books*, *Candles*, *Water*, *Salt*, *Oil*, *Ashes*, *Palms*, *Swords*, *Banners*, and *Vestments* of divers Sorts, even to *Childrens* *Clouts*, besides *Crosses*, *Pictures*, *Images*, *Agnus Dei's*, &c. By the use of which, in the Manner prescribed, several *Graces*, both Ghostly and Bodily, are said to be Obtained, as besides the Favour of God, and the Remission of Sins, the Saving from *Fire*, from *Diseases*, from *Storms* at *Sea*, *Thunder*, *Lightning*, and *Tempests* at *Land*, at which times they Ring their Consecrated *Bells*, to Allay the *Winds*, and Chase away the *Demons* of the *Air*, who seeing the *Sign* of the *Cross* upon such *Bells*, and hearing their Sound, shall be *Frighted* and *Fly away*, as it is Expressed in the *Form* of *Consecration* of *Bells* in the *Pontifical*. Nay ther is Nothing in the World so Insignificant, a *Rose*, or a *Feather*, which the *Pope* may not *Consecrated* into a *Means* of *Grace*,

Grace, and is in use every Day. And at Rome they are counted *Atheists* who have not Faith in these things. So much they Place their Religion in them!

L. The *Dissenters* Object all this to you, as to your *Rites, Ceremonies, Habits, &c.*

G. But without any Ground, for we Consecrate none of these things, nor do we attribute any *Vertue*, Ghostly or Bodily to the use of them, as to the Wearing a *Surplice*, hearing a *Bell* or an *Organ, &c.* They are purely for *Decency* and *Order*, and we may Change them, or take them quite away every Day, as our *Governors* thinks fit. Can they shew any outward *Action* or *Thing* appointed in our Church, by the use of which *Evil Spirits* may be Chased away, *Women* helped in *Labour*, or *Storms* at *Sea* quelled? All which and many more *Vertues* are attributed in your Church to the use of what you call *Holy Water*, and many other such like Institutions of *Mechanical Means* of *Grace*.

(31.) But that which makes up the Bulk of the *Romish Devotions* is, the *Worship* and *Invocation* of *Saints*, and *Angels*, the *Adoration* of their *Images*, and of the *Reliques* of the *Saints* departed, pieces of their *Bodies* or of their *Vestments, &c.* to which great *Miracles* are attributed, and therefore they are made, strictly and properly, *Means* of *Grace*.

L. We desire the *Prayers* of one another upon *Earth*, why not much rather of the *Saints* and *Angels* in *Heaven*?

G. Because the one is *Commanded*, the other not, nay *Forbidden*, as I will shew you.

L. It seems to be giving greater *Glory* to *God*, and more *Humility* in us, not to Approach His Presence directly and immediately our selves, as we do not to an *Earthly King*, but by the Introduction and Recommendation of some eminent *Courtier* whom we know to be in His Favour.

G. Your Simile will Hast on all Four, for *God* is nearer to us than any *Saint* or *Angel*; in *God* we *Live and Move and have our Being*; but the *Angels* and *Saints* departed are at distance from us, and we know not where to find them, or that they hear our *Prayers*, for they are not every where, That is an Attribute of *God* alone.

L. Therefore our *School-Men* say, they see our *Prayers* in *Speculo Trinitatis*, in the *Looking Glass* of *God*.

G. Do they see every thing in that *Looking-Glass*? Then they know as much as *God*! But if not, then how do we know they see our *Prayers* there? And how will this sort with your Simile of an *Earthly King*, that the *Courtier* must go to the *King* to know what I desired the *Courtier* to Ask of Him?

*Abraham is the Father of us All.* Rom. iv. 16.  
*And he was called the Friend of God.* Jam. ii. 23.  
 Therefore it is likely that he saw as far into that *Looking-Glass* as another. Yet it is said, *Isai. lxiii. 16. That Abraham is ignorant of us.* And are not we as Ignorant of their State, and what Knowledge they have of us below? We are told that they have no knowledge of it. *His Sons* came to honour, and he knoweth it *Job. xiv. 21.* not; and they are brought low, but he perceiveth it not of them.

L. It is said, that the *Angels of Heaven* rejoice over a *Sinner* that *Repenteth*.

G. That is when it pleaseth God to let them know it, or that the *Sinner* comes thither. But that they know of every *Penitent* upon *Earth*, is no where said, nor do I know it Asserted by any.

But instead of the *School-Mens Looking-Glass* and their *vain Philosophy*, if we would look into the plain Directions of Holy Scripture, we should settle our selves upon a much surer Foundation. See then what the *Apostles* says upon the very Case in hand, *Let no Man beguile you of your Reward, in a voluntary Humility* (or being a voluntary in Humility, as our Margin *Col. ii. 18, 19.* reads it) and *Worshipping of Angels*, intruding into those things which he hath not seen, vainly puff'd up by his fleshly Mind; and not holding the Head, from which all the Body by Joints and Bands having Nourishment Ministred, and knit together



together, increaseth with the increase of God. And after says, ver. 23. Which things have indeed a shew of Wisdom in Will-Worship and Humility — Here is a full Answer to all your Pretensions for this Will-Worship of Saints and Angels, for both go upon the same Foot. It is called, *Intruding into things we have not seen*, of which we are altogether Uncertain, and therefore Sinful in the Practice, by the Apostle's Rule Rom. xiv. 23. That *whatsoever is not of Faith, is Sin*. This was spoke in respect of Meats, but is much more so as to our Worship and Solemn Devotions to God. — Your Comparison of Access to an Earthly King, is here called a *Flesbly or Carnal Thought*, measuring God after the Manner of Men — And the Result of this is no less than *losing our Reward*, that is, *Heaven*; for it is forsaking the *Head*, which is *Christ*, whose *Members* we are, and receive *Nourishment* from Him; not so from *Saints* or *Angels*; God has given *Christ* to Us as the *One Mediator between God and Men*, i. Tim. ii. 5. But we have made to our selves many *Mediators* to Assist and Help Him, as if His Mediation and Intercession were not Sufficient. And we make more Applications to Them than to Him, or to God himself. You have *Ten Ave Maria's* for One *Pater Noster*.

And you have Multiplied these *Saints* to your selves without Number, like the *Heathen Deities*, and *New Canonizations* are going on every Day. Every Country, City, Parish, and almost

almost *Person* have a particular *Saint* for their *Patron*. You have *Saints*, as they had *Gods*, for the *Sea*, for the *Air*, *Fire*, &c. for *Peace*, for *War*, for *Learning*, and all sorts of *Trades* and *Occupations*. *St. Christopher* and *St. Clement* are for the *Sea*, especially the *Virgin Mary*, to whom the *Sea-Men* Sing *Ave Maris Stella*. *St. Agatha* is for the *Fire*, and they make *Letters* on her Day to quench *Fire* with. *St. Nicholas* and *St. Gregory* are for *Scholars*, *St. Luke* for *Painters*, &c. And they have *Saints* for all *Diseases*, *St. Cornelis* cures the *Falling-Sickness*, *St. Roche* the *Pox*, *St. Apollonia* the *Tooth-Ach*, &c. And they have particular *Saints* for all *Beasts* and *Cattle*, *St. Loy* presides over the *Horses*, and *St. Anthony* over the *Swine*, &c. And they bring their *Cattle* to be *Blessed* by these *Saints* on their particular Days. And they *Pray* to these *Saints* jointly with *God*, a *Scholar* says, *God* and *St. Nicholas* be my *Speed*. And when one *Sneezes*, *God* help and *St. John*. And to a *Horse* if he *Stumbles*, *God* and *St. Loy* save thee, &c. And upon every *Surprize* they cry, *Jesu Maria*.

(32.) *L.* You should not Compare these to the *Demons* of the *Heathens*, for they were *Evil Spirits*. And they called them *Gods*.

*G.* The Word *Gods* is frequently given in *Scripture* to *Angels* and to *Men* as *Ministers* of *God*. And thus the *Heathens* understood it, and supposed their *Gods* to be such

*Ministers*, as *Aeolus* to Govern the *Winds*, *Neptune* the *Sea*, &c. Therefore they called them *Dii Medioximi*, Inferior Gods, as standing in the Middle betwixt the Supreme God and us, to Succor or Punish us, according to His Orders. St. *Augustine*, who knew them well, tells us what they Argued

*Non colimus mala Daemonia, Angelos quos dicimus, ipsos & Nos colimus, Virtutes Dei Magni, & Mysteria Dei Magni. August. in Psal. xcvi.*

for themselves, they said, *We do not worship Evil Demons or Spirits, but we Worship those whom you (Christians) call Angels, the Powers of the Great God, the Mysteries of the Great*

*God*. But St. *Augustine* answered them, That they must be *Evil Spirits* whom they Worshipped, because they Required *Worship* from Men, as the *Devil* did from our *Saviour*, which the Good *Angels* always Refused, and he quotes *Rev. xix. 10. xxii. 9*. Where the *Angel* forbade *John* to Worship him. And the same did the *Saints* upon Earth, as *Peter* refused it from *Cornelius* and *Paul* and *Barnabas* from the Men of *Lystra*, &c.

L. But we suppose not that the *Heathens* had any Notion of the *Supreme* and *True God*, but that they Worshipped every one of their Gods as *Supreme* and *Independent*.

G. Some Men make *Monsters* of others, to hide their own *Deformity*! Your *Guides* have set up this Notion, to hinder the Parallel betwixt the *Heathen Worship* of their *Inferior Gods*, and yours of *Saints* and *Angels*. For ther

ther is nothing more Evident than that the Heathen did acknowledge the One Supreme and True God, though in much Ignorance and Superstition. St. Paul said Rom. i. 19, 20, 21, 22, 23. that they knew God, that He was Manifest unto them, even His Eternal Power and Godhead. So that they were without Excuse, in their foolish Imagination, to Change the Glory of the Uncorruptible God into an Image made like to Corruptible Man, &c. And he told the Athenians, Whom Act. xvii. 23. therefore ye ignorantly Worship, Him declare I unto you. He did not preach a false God unto them, but they had blended the Worship of God with these Inferior Gods or Demons, which was their Superstition; for so the Word signifies, *Δεισιδαιμονία*, the fear of these Demons, and it is thus rendred every where in the New Testament, which we translate Superstition, and so your own Vulgar Latin. Act. xvii. 22. and xxv. 19. And the Latin word *Superstitio* means the same thing, and is derived, as *Servious* has it from *Super Stare*, as being a fear of those Heavenly Powers who *Supra stant* stand over us, and so Superstition is *Superstantium rerum timor*. Others derive it from *Superstites*, that these *Dei ex hominibus facti*, Men Deified after their Death, are still *Superstites*, and the fear of them as such is Superstition; or *qui Superstitem Memoriam defunctorum Colunt*, who Worship the Memory of these Dead Men.



The Worship of these *lesser Gods* is what is forbidden in the *first Commandment*, which respects the *Object of Worship*, that no *Religious Worship* is to be given to any but to the *Supreme God* alone. The *Second Commandment* relates to the *Manner of Worship*, that is, by *Images*. But this your Church has hid from the People, and divided the *Tenth* into *Two* to keep up the Number, that the People might think they still have the *Ten Commandments*. And it is thus in your very *Catheshism ad Parochos*. But of this hereafter.

The *Heathens* had their Good and Evil *Damones*, as their Good and Evil *Genii*, but according to St. *Augustine's* Rule, they must be *Evil Damons* who accepted the *Worship of Men*, which were all the *Heathen Damons*, therefor the Word *Demon* is taken in the Worst Sense, and translated *Devil* throughout the *New Testament*, and what we translate the *Doctrines of Devils*, 1 Tim. iv. 1. is the *Doctrine of the Damones*, or of the *Worship of Damones*, διδασκαλίαι δαιμονίων, and a various *Lection* has it νεκροῖς λατρεύοντες, who *Worship the Dead*. The *Damones* of the *Heathen* were their *Dead Heroes*, whom they made *Divi* by an *Apotheosis*, as the *Pope* does *Saints* by a *Canonization*. But it is too Gross to put it upon the *Heathen*, that they thought every one of those *Gods* whom they Made was the *Supreme God* who made themselves. They owned these to be *Lesser Gods*, and only the *Vertues* and *Powers* of the *Great God*; and they thought that  
they

they Honoured the *Supreme God* the more, by doing Honour to His Substitutes; and all their *Worship* was Ultimately Referred to Him. So that *He only was Worshipped* in all their Gods and Goddesses; for they made him King of all their Gods and Goddesses.

*Hi omnes Dii Deaque  
sit Unus Jupiter. Au-  
gest. de Civit. Dei. l.  
iv. c. xi.*

*Ipsam enim Deorum  
omnium Deorumque Re-  
gem esse volunt. Ib. c. ix.*

And the Common Appellation given to *Jupiter* in *Homer* is, Πατήρ and Βασιλεὺς ἀνδρῶν τε θεῶν τε, *The Father and King of the Gods as well as of Men*. And he represents Him as Commanding all the other Gods, sending them on his Errands, calling them to Account, and sometimes Chastizing them. He was called *Majus Deus, The Great God*. *Lucian* in his Dialogues brings in *Neptune* making Suit to *Mercury*, that he might speak with *Jupiter*.

But besides all these, we have sufficient Testimony in *Scripture* of the *Heathens* acknowledging the *One Supreme and True God*, *Nebuchadnezzar* calls Him *God of Gods, and Lord of Kings* — *The most High God* — And says, *I blessed the most High, and I praised and honoured Him that Liveih for Ever*

*Dan. ii. 47. iii. 26.  
29. iv. 34. 35.*

and Ever, whose Dominion is an Everlasting Dominion, and His Kingdom from Generation to Generation. And all the Inhabitants of the Earth are reputed as Nothing: And He doth according to His Will in the Army of Heaven, and among the Inhabitants of the Earth: And no Man can stay His Hand,

*Hand, or say unto Him, What doest Thou?*

Ezra i. 2. vi. 10.  
12.

Dan. vi. 26.

Cyrus calls Him the Lord God of Heaven. And Darius the same, in as High Expressions as any Christian could use, *The Living God, and Stedfast for Ever, and His Kingdom that which shall not be destroyed, and His Dominion shall be even unto the End, &c.*

L. It is Strange that when they Acknowledged the Great God so fully, they did not forsake their own little Gods.

G. No, for they did not think it Inconsistent to Acknowledge One God above all, and yet to Suppose that every Nation had its own God or Gods, in Subordination to the Supreme God, and as *Deputies* under Him. This was their Notion. And they supposed that Judea had its own Tutelar God, as well as other Countries. Therefore the King of Assyria having Conquered it, sent to teach his People who went thither, the Manner of the God of the Land, to appease His Wrath Who had Plagued them with Lions. But yet they forsook not their own Gods, for it is said, *They feared the Lord, and served their own Gods.* And they allowed the same Liberty to the Jews, who were not Required in any of their Captivities to Renounce their own God; but only to Worship the Gods of the Nations where they lived. And of these Tutelar Gods, they supposed one might be Stronger or more Powerful than another,  
and

and therefore they would Boast of their Gods,  
 one Country against another ; thus said *Senache-  
 rib, Who are they among all the*  
*Gods of the Countries, that hath* ii Kin. xxviii. 34.  
*delivered their Country out of* 35.  
*mine Hand, that the Lord (the Tutelar God of*  
*Judea) should deliver Jerusalem out of mine*  
*Hand? Where are the Gods of Hamath and of*  
*Arpad? &c.* When *Moses* and *Aaron* told *Pha-  
 raoh* that the God of the *Hebrews* had met with  
 them, he was not Offended that they had ano-  
 ther God besides those which were Worship-  
 ped in *Egypt* ; he took it as a thing Granted,  
 that every People had their own Tutelar God.

This then was the Difference betwixt  
 the *Jews* and *Gentiles*, the *Gentiles*,  
 thought it lawful to Worship the Tutelar God  
 of any Country, but still in Subordination to the  
 Most High God, as has been shewed : On the  
 other hand, the *Jews* were Obligated to Worship  
 the Lord God, the Supreme God, and Him only,  
 and they were forbid to Worship any of the  
 Gods of the Nations.

But this Sin they often fell into, they Wor-  
 shipped these Gods, but still in Conjunction  
 with the Lord their God, as it is said, they did  
 Worship and Swear by the Lord, and Zeph. i. 5.  
 Swear by Malcham. But *Samuel* told  
 them, *If ye return unto the Lord* 1 Sam. vii. 3, 4.  
*with all your Hearts, then put a-*  
*way the Strange Gods, and Ashtaroth from among*  
*you—— and serve Him only—— Then they did*  
put



put away Baalim and Ashtaroth, and served the Lord only.

L. But it is said, that they had forsaken the Lord.

G. It is called forsaking the Lord, when we will not Obey His Commandments, but Worship Him otherwise than He has Required, and join others with Him which He has forbidden.

Ezek. xiv. 5. 7.

He said, *The House of Israel is Estranged from Me, Separated from Me through their Idols ; yet they come and Enquire of a Prophet concerning Me.* And again,

Chap. xxiii. 39.

*When they had slain their Children to their Idols, then came they the same Day into My Sanctuary.* And

Jer. vii. 9.

He says to them, *Will ye burn Incense unto Baal, and walk after other Gods, and come and stand before Me in this House which is called by My Name ?* It is said,

1 Kin. xvii. 33,  
34. 41.

*They feared the Lord, and served their own Gods, after the Manner of the Nations.* But it

follows immediately, *They fear not the Lord, because they do not after His Statutes, wherein He Commanded them not to fear other Gods.* And again, *They feared the Lord, and served their graven Images.* Yet this was departing from the Fear of the Lord, but not a downright Denial of the Supreme God, or throwing him off from being any more their God, and taking any other God in his Room as the Supreme God. No. But it was taking other Gods with Him, of

Jer. xlv. 4.

which He says, *Oh do not this abominable thing that I hate.* This

This was the First *Sin* against which God took Care to Guard in the first Commandment, *Thou shalt have none other Gods before Me, or with Me.* And for <sup>Exod. xx. 3.</sup> 23. the Distinction that the Worship of Inferior Gods or *Ministers* of God is not here forbidden, we say, *Ubi Lex non Distinguit, ibi non est Distinguendum*, Where the Law does not Distinguish, we must not ; for ther is no Law but may be Distinguished away. And this is exactly the same Notion the *Heathen* had of their *Damones*. And the Worshipping of these or Fearing them, is literally what we call *Superstition*. It is a *Means* of Grace which God has not appointed.

L. But we have reason to Suspect that several of the *Heathen Damones*, or Men Deify'd after they were Dead, were Supposititious, and that no such Men ever were in the World.

G. Many such will be found in the Catalogue of your *Saints*. What think you of the *Seven Sleepers*, who Slept 362 Years, and thought it but One Night? What think you of the Eleven Thousand *English Virgins*, all Martyred together at *Cologne*; and the fine Legend told of them? What do you believe of St. *George* his killing the *Dragon*, and Rescuing the *King's Daughter*? As true as our Ballad of the *Dragon of Wantley*. Yet ther are *Days* kept for all these and *Offices* made for them, with Prayers to them, and to God, that we may be Saved by these their Merits. Ther are Multitudes of the like, which you will find, even to

a Surfeit, in the *Devotions of the Roman Church*, with their *Breviaries*, *Missals*, *Legends*, and *Authors* quoted at large. And can these Prayers be in *Faith*, to Persons that never were in Being, and for the Merit of Actions that were never done? This is a *Means of Grace* of our own Invention indeed!

Besides, many have been *Canonized* for *Notorious Crimes*, as our *St. Thomas Becket* of *Canterbury*, whose Merit was, that he would Exempt all *Ecclesiasticks* from the *Secular Power*, though even in *Civil* or *Criminal* Causes, which was called Asserting the *Liberties of Holy Church*, and it is fully Asserted in the *Bulla in Cæna*. But notwithstanding all these Authorities, it is a Wicked Principle, and dissolves all *Civil Government*, it Exempts from the *King's Obedience* the *First* of the *three Estates* of the Realm, which has or ought to have the greatest Influence upon the People; and transfers their *Allegiance* to another *Sovereign*, which is the Highest *Treason*, by the *Laws* of all well Governed Nations, as well as by the *Laws of God*. Yet for Asserting this *Becket* was *Canonized*; and for not giving way to it, the *King* was *Whipped* by the *Monks of Canterbury*, to which he was forced to Submit, in those times of *Papal Supremacy*.

Such another was the Last Year's Saint Pope *Pius V.* the great Assertor and last Practicer of the Power of the *Pope* to Depose *Princes*; and who broke the *Communion of the Church of England*.

But

But ther is one *Saint* (truly so) of whom I have reserved to speak in the last Place, because of the Excesses of your Church in their Devotions to Her, bordering even upon Blasphemy to any Common Ear. No less than a Canonized Person St. Bonaventure has Published what he call's, *The Psalter of the Blessed Virgin Mary*, wherein every one of the 150 Psalms, as likewise the *Te Deum*, and other most Solemn Adorations of God, are all turned to the Virgin Mary. Rosaries and Books of Devotion to Her are many, here is one translated into *English* for the Use of the Roman Catholicks here, Intituled, *The Devotion of Bondage, or the Practice of perfectly Consecrating our selves to the Service of the Blessed Virgin. Permissu Superiorum. 1632.* It is Licensed and Highly Recommend both to Clergy and People by the Bishop of St. Omars, with several Indulgences granted to those who shall Devoutly make use of it; wherein we offer up our selves, both Souls and Bodies, as Bond-slaves to the B. Virgin: Among whose High Prerogatives you will find this the Sixth, p. 32. *The Sovereign Dominion that was given Her, not only over the World, but over the Creator of the World.* This indeed might well Ground that Petition made to her, *Jure Matris, Impera filio.* By the Right of a Mother, Command your Son. And her being call'd the Mother of the whole Trinity, in the *Missal Polon.* fol. 237. In the *Primer or Office of the Blessed Virgin Mary,*



Printed in *English*, 1699. (and in the *Exposition* before it said to be of great *Antiquity*, and *Composed by the Church, directed by the Holy Ghost*) you will find many Prayers to the *Virgin Mary*, not only of *Intercession* or *Praying for us*, but to Grant us *Grace*, *Pardon of Sin*, and *Eternal Life*, in as full and positive Terms as could be asked of *God himself*. See the Hymn, *Memento rerum Conditor*, p. 34. And *Ave Maris Stella*, p. 53. And the Prayer to her p. 59. *Under thy Aid — Sub tuum Præsidium* — which is taken out of the *Roman Pontifical* in the Office for Consecrating an *Image of the B. Virgin*, where we Pray for *Aid*, &c. from her self directly, without mentioning any *Intercession*. Nay, they *Bless in her Name*, which was never done to any Creature. The Priesthood was Ordained by *God*, to *Bless in His Name*. No *Apostle* or *Angel* ever *Blessed* the *People in his own Name*. But in this *Primer*, p. 16. You will see the *Priest* give the *Blessing* in these Words, *The Virgin Mary, with her pious Son, bless us*. To which the *People* answer, *Amen*. Here the *Principal Part* is given to the *Virgin*, her *Son* only *Blesses with her*, and she is first *Named*. But if she be not *Preferred*, yet she is here put upon the *Level* with her *Son* at least, and *Blesses the People Jointly with Him*.

L. Why may not the *Virgin Mary* *Bless* as well as an *Angel*? And we find that *Jacob* prayed the *Angel* might *Bless his Grand-sons*.

Deut. x. 8.

Gen. xlviii. 16

G.

G. That *Angel* was God, and so it is Expressed, God, before whom my Fathers Abraham, and Isaac did walk, the God which fed me all my life long unto this day, the *Angel* which redeemed me from all Evil, Bless the Lads. This *Angel* was Christ, who often Appeared before He took Flesh. He was the *Angel* which Wrestled with this same Jacob, and Blessed him. He was the *Angel* appeared to Moses in the Bush, and said, *I am the God of Abraham, &c.* which no Created *Angel* could have said. It was He who Appeared to Josbua as Captain of the Host of the Lord, and said, as before to Moses, Loose thy Shoe Jos. v. 14. 15 from of thy Foot, for the Place whereon thou standest is Holy. which no meer *Angel* ever said. So that this will be no Precedent for Blessing the People in the Name of the Virgin Mary.

Epiphanius reckons the Worship of the Virgin Mary (not then so Rank) among the Heresies, under the Name Hæc. 78. 79. of the Collyridians, who offered Cakes to the Moon as Queen of Heaven, which Jer. vii. 18. xliv. 19. is the same Name they give now to the Virgin, and she is Painted standing upon the Moon her Representative. Epiphanius Observes that our Blessed Lord foreseeing the Superstition would come into the World on Account of His Mother, treated her always at a Distance, never once called her Mother, no not upon the Cross, or by any other Appellation than that of Wo-

man, and checking her forwardness said unto her, *Woman, what have I to do with thee?* She is as little Named as possible in the Gospels, where Christ pronounces a Greater Blessing to those that hear Luk.xi.28. His Word, than to the Womb that Bare Him: And she is not Reckoned among those who saw Him after His Resurrection. She is but once Named in the Acts of the Apostles, and that upon no other Account than that she with other Women, Act.i.14. continued in the Communion of the Apostles after the Ascension of our Lord: But none of her Acts or Miracles are Recorded, though Abundance in the Legends. And she is not once Named, upon any Account whatsoever, in any of the Epistles. Strange! That this should be so forgot, which makes now so great a Part in the Devotions of the Church of Rome!

But ther is an Honour of an Extraordinary Nature paid to Her at the Head of all the Saints, in the Office of the Mass, where, before the Consecration, the Elements are Offered up to God in Memory of the Passion, Resurrection and Ascension of Jesus Christ, and for the Honour of the Blessed Virgin Mary, &c. in *Honorem beatae Mariae semper Virginis*. Did Christ then Suffer, Rise, and Ascend, for Her Honour? It was for the Honour and Glory of God indeed, but to thrust Her in or any of the Saints to share in this, looks a little too Familiar, and putting them, at least Her, near upon

upon the Level with the *Almighty*, since more could not be said to Him.

And here we may see a good Reason why God would not have any Religious Worship paid to these, or any *Ministers* of His Kingdom, nor would be Worshipped with them; for He saw ther would be Encroaching, and coming nearer to Him than was fit for the Condition of *Creatures*. They would have a Share with Him. Nay that they might come at last to Advance these above God Himself, and Prefer the *Saints* even to *Christ*! As it has been said, *That Christ did nothing which St. Francis did not do, yea, that he did more than Christ himself.*

Lib. Conform.  
fol. 1149.

And now we see the Reason why your *Index Expurgatorius* would not have it seen in the *FATHERS*, that God only is to be Worshipped, for they have Expunged this out of the *Indices* of their Works, that they might not be found by the People, who might take Offence to see their Worship divided betwixt God and *Creatures*.

*Adorari solius Dei est: Deleatur ex Ind. Operum Athanasii. Ind. Lib. Prohib. & Expurg. p. 52. Madrid. An. 1627. item ex In. Op. S. August. ibid. p. 56.*

Was ther ever so shameless a thing done by any Church as to take upon them to Correct and Alter the *Fathers*? It is plainly to stifle the Evidence against themselves: And renders every thing at least *Suspected* that they Quote out of them. And the *Scriptures* had



been *Purged* too, but that they are so *Common* in the Hands of *Protestants*, that it could not be done without manifest *Detection*. But how far they have gone towards it, by *Mis-translations*, *Adding* or *Leaving out* some *Words*, I have shewed already. But to pursue the Subject we are now upon.

(34.) Not only the *Souls* of the *Saints* in *Heaven*, but their dead *Bodies* or *Bits* of them, a *Finger*, a *Toe*, or a *Tooth*, or a *Scrap* of their *Cloaths*, a *Girdle*, or a *Book*, or any thing else that they used are *Worshipped*, and made *Means* of *Grace*, and great *Miracles* said to be done by them.

L. Was not a Dead Man  
 it Kin. iii. 21. Raised by touching the Bones  
 of *Elisba*?

G. Yes. God may work *Miracles* by what *Means* He pleases. But does this Consecrate the dead *Body* of every *Saint* to be a *Means* of *Grace*, and a *Worker* of *Miracles*? Many *Miracles* were Wrought by the *Rod* of *Moses*. Is every *Rod* therefore a *Means* of *Grace*, either *Ghostly* or *Bodily*? Or may we Consecrate any *Rod* to be such a *Means*? Nothing is such a *Means* to us but what God has *Commanded* and *Appointed* to be *Done*, as *Baptism* and the *Lord's Supper*. It is the *Institution*, not an *Example*, that makes any thing a *Means* of *Grace* to us. Else we might go and *Imitate* all the *miraculous* *Actions* of  
*Moses*

*Moses* or of *Christ*, and call them *Means* of *Grace* to us, because so used by them.

But as to the *Reliques* in your Church, many of them have been notoriously Detected, and it has been found out, That the dead *Bodies* of *Malefactors* have been taken for the *Reliques* of *Saints*, and great *Miracles* said to be done by them. The same *Relique* of such a *Saint*, the *Head* or *Finger* is shewn in several Places, and each Contend that theirs is the Right, and each have *Miracles* avouched for them. Many Instances of this, with Vouchers undeniable, you will find in *The Devotions of the Roman Church*. How then can you Worship such *Reliques* in Faith? without which it is a *Sin*!

(35.) But not only the *Saints*, and their *Reliques*, but their *Images* are with you made a distinct *Means* of *Grace*; for in the Consecration of the *Image* of a *Saint*, it is said, That whoever shall Worship such a *Saint*, *coram hac Imagine, before this Image*, may obtain so and so, for which End the *Image* is *Blessed* and *Sanctified*. So that it is not enough to Worship the *Saint*, but if I do it *before such a Consecrated Image*, I shall obtain more *Grace* than otherwise. This makes the *Image* it self a *Means* of *Grace*, for ther is *Vertue* there. Why else would it not do as well to Pray, and not *before such an Image*? Why else indeed are such *Images* so formally Consecrated, if ther be no *Vertue* in the Consecra-

tion? And why do Men go Pilgrimages, or send Vows to *Loretto*, or any other distant Place, if they think ther is no *Vertue* in the *Image* there, more than in Forty of the same fort which they may have at Home? And the *Saint* Represented by the *Image* is as near them in the one Place as in the other; ther must be then some *Vertue* Communicated to one *Image* more than to another.

L. Then you are against any *Pictures* or *Images* of the *Saints* or paying any Honour to the Holy Men departed.

G. No, My Lord, We are not so Stingy, We scruple not *Pictures* for Ornament, but not for *Worship*, or for Worshipping before them, as you speak. And we Honour the *Saints* departed, as far as we think Lawful, and, as we are verily Persuaded, as far as they Desire; since according to to St. *Augustin's* Rule before mentioned, if they Accepted our Adoration, it would Prove them to be *Evil Spirits*. And then you are to Consider, that instead of *Intercessors*, as you hope for by your *Worship* of them, they will vindicate themselves, and become your *Accusers*. But in our Honour of them, we first take Care not to specify any particular Person as a *Saint*, but who is so Recorded in Holy *Scripture*; for we understand not *Canonizations* by Men who know not the *Heart*; in the next place, we limit the Honour we pay them by the Rule of God's Commandments, which we suppose most Pleasing to them. We keep particular

particular *Holy Days* for the *Apostles*, St. *John Baptist*, St. *Stephen*, &c. We bless God for them, commemorate their *Vertues*, and pray that we may follow their good Examples. We have One Day for All the *Saints* in General, and another for St. *Michael* and all *Angels*. Thus we Honour them, and for this we bear the Reproach of our four *Dissenters*, as if we were too much Inclining to *Popery*. You think we give too little Honour to the *Saints*, and they think we give too much: But we hope we keep the Mean. We abstain from the *Pictures* or *Images* of the *Saints* in our *Churches*, because they have been Abused to *Superstition*, and to avoid Offence. But in Places not Dedicated to *Worship*, as in private Houses, we think them not Unlawful, more than the Picture of any Good Man.

*Epiphanius* was very zealous against having them brought into *Churches*, and tells *John*, Bishop of *Jerusalem*, in a Letter translated by St. *Jerom*, that finding a linnen Cloth hung up in a Church Door, (it is likely to keep out the Wind) whereon was a *Picture* of *Christ*, or of some *Saint*, he Tore it, and Ordered a dead Corps to be Buried in it. And he Lamented the *Superstition* he saw coming, by these *Pictures* and *Images* then beginning to Creep into the *Church*.

The *Abuse* of things, tho' otherwise Lawful, which are not *Instituted* by God for Standing Means of Grace, as *Baptism* and the *Lord's Supper*, may justly take away the Use of them.



them. Thus the *Brazen Serpent* was Appointed by God as a *Means of Grace* for Miraculous Cures in the *Wilderness*, and was Preserved until the Days of *Hezekiah*, but when they burned *Incense* to it, it became an *Idol*, was broke to pieces, and called by a Contemptible Name *Nehushtan*, that is, *A Bit of Brass*. How much more Reason is there to Remove the *Pictures* and *Images* of *Saints* (which God never Appointed) out of our *Churches*, when we see *Incense* burned to them, and they *Worshipped* in your *Churches*, as *Means of Grace*. And yet ther is no Evil in the *Pictures* themselves.

(36.) But ther is One *Picture* I think has Evil in it, and is Unlawful any where ; and yet it is seen in your *Churches*, and commonly over the *Altar*, that is, the *Picture* or *Image* of God the *Father*, like an *Old Man*, &c. We are forbid to *Make* it, and then we cannot *Worship* it.

Deut. iv. 15. &c. See how positively God forbids it, *Take good heed unto your selves, for ye saw no manner of Similitude (that is of God) in the Day that the Lord spake unto you---lest ye Corrupt your selves, and make you a graven Image, the Similitude of any Figure, the Likeness of Male or Female &c. And again, They changed the Glory of the Uncorruptible God, into an Image made like to Corruptible Man, &c.*

L. Both these *Texts* are Quoted and Answered in our *Catechism ad Parochos*, upon the  
First

*First Commandment* and the Answer is this,  
(a) That the Sin here forbidden is to Paint or  
Carve *Imaginem Divinitatis*, A Picture or Image  
of the Divinity, or of the Divine Nature.

G. Pray, My Lord, did you ever know a  
Painter or Statuary who Attempted to draw a  
Picture or make an Image of a Thought, or of a  
Soul?

L. No, for they cannot be Seen. Pictures  
and Images are made for the Eye. How then  
can a Likeness or Similitude be drawn of what  
is Invisible?

G. And is not the Great God more Invisible,  
and the Divine Nature much more Incomprehen-  
sible even to our Thoughts or Imagination? How  
then can it be Represented to our Eye? I dare  
say, there never was a Man since Adam who  
would own any such thing, or ever had so foo-  
lish a Thought. No, but when they drew a  
ny Picture or Similitude of God, it was only  
meant to Express some of His Attributes or  
Perfections; as by Fire His Purity, by a Giant  
with Many Hands His Power, with Many Eyes  
His Providence, &c. And so you own that by  
an Old Man you only mean to Express His Anti-  
quity. And will not this Excuse the Heathen,  
as well as you? See the same Excuse made by  
*Maximus Tyrius*, Dissert. 38. *Whether Statues  
were to be made for the Gods?* But here you  
would put an Impossible Meaning upon the Pro-  
hibition

hibition of God, to make it of no Effect, and which will Excuse the *Heathens* as much as yourselves.

L. Our *Catechism ad Parochos* (which is our *Text*) in the Place last Quoted, *Sect.* xxxiv. teaches us, That the *Heathen* when they made *Images* of *Serpents*, *Beasts*, &c. they Worshiped all these as God. *Hac enim omnia tanquam Deum venerabantur.* And that the *Israelites* thought the same of the *Golden-Calf*, for that they said, *These are the Gods that brought thee out of Egypt*, and therefore that they were *Idolaters*, because they thus (a) *Changed their Glory into the Similitude of a Calf that eateth Grass.*

G. It is very Absurd to say, That the *Heathen* thought their *Images* to be the things of which they were the *Images*. That was Impossible, for then they would not be the *Images* but the *Things* themselves. Who ever said, that a *Man's Picture* was himself? Though they are called the *Persons*, as when we look upon *Pictures* we say, *This is such a Man, or such a Man*. But if any should put it upon us, that we meant the *Persons* themselves, we must think them *Idiots* or *School-Men*, that loved *Distinctions* and *Wrangling*. *Maximus Tyrius* in the *Dissertation* before Quoted, tells us, that they had many *Images* of the same God, as of *Venus*, *Diana*, &c. and yet that they did not think there was more than one *Venus* or one *Diana*.

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(\*) *Psal.* cvi. 20.

*Diana.* Have not you Multitudes of the *Pictures* and *Images* of the *Virgin Mary*? And yet you say not that ther is more than one such *Virgin*. Now the *Heathen* Worshipped their *Images*, and if you believe your own *Catechism*, you must think that they took every one for *God*, for *Hæc omnia*, they Worshipped all these as *God*!

And it is as Absurd to think that they took that *Serpent* or *Beast* whose *Image* they Made, to be *God*. Or if they meant not any particular *Serpent* or *Ox* (for Example) by the *Image*, they must think every *Ox* or *Serpent* to be *God*! But they were not so Ridiculous, as *Maximus Tyrius*, and all, as many of them as have wrote, will satisfy you. But that they made Use of their *Images* only as *Symbols*, which being *Dedicated* to such a *God*, they thought that this *God* would afford his Presence with his *Symbol*, and by it Secure to them his Favour and Protection. How near your *Consecration* comes to their *Dedication* of *Images*, I leave to your selves to Judge. But you put such Monstruous things upon the *Heathen*, as they Disown, Detest, and Abhor. And yet you must do it, that your Case and theirs may not appear so very like.

But you must draw in the *Jews* too, else all this will stand you in no stead. And you have no Mercy upon them, you suppose them full as Ignorant as you have made the *Heathen*. They must believe that the *Golden Calf*, on the same Day they made it, to be the Great *God*  
Who



Who made themselves and all the World, and to have brought them out of *Egypt* long before it self was made! But the *Jews* will not let this go with you more than the *Heathen*. They were not quite so foolish. They had learned the Use of *Images* and *Symbols* in *Egypt*. And it is plain they did here Imitate it. They had seen *Osiris* Worshipped in *Egypt* under the Figure of an *Ox*, from which they took their Figure of the *Calf*. And it was to Secure *God's* Presence among them, upon the Supposed Loss of *Moses*, by whom they had Received their *Law* from *God*, and Directions from *Him* upon all Occasions. But *Moses* had been Absent from them 40 Days, and took neither Meat nor Drink with him, so that they thought he had been quite Gone or Dead, and that they should never See him more. And then how should they do to Secure the Presence of *God* among them? And they took to this Way of an *Image* or *Symbol* of *God*, not that they forsook *God*, but to take Care that *He* might not forsake them. And they meant *His* Worship in that of the *Golden Calf*. Therefore they Proclaimed the *Dedication* of it, (a) *A Feast unto the Lord*. And that it was wholly for the Want of *Moses* they did it, (by whom they had found, by long Experience, the Presence of *God* Secured among them) they themselves gave the Reason: (b) *Up* (said they) *make us Gods which*

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(a) *Exod.* xxxii. 5. (b) *Ver.* 1.

which shall go before us; for as for this Moses, the Man that brought us up out of the Land of Egypt, we Wot not what is become of him.

Pray, My Lord, let me Ask you suppose it were made *Treason* to Draw a *Picture* of the King, or to Bow to it: Would you venture your *Life* upon all these *Distinctions* and *Excuses* which are made for the *Pictures* of God? Yet we venture our *Souls* upon it, if it be a *Sin*: And though we think it may be Beneficial to us, as putting us in Mind of Him, or paying Respect unto Him.

Now by this let us learn how Dangerous a thing it is to make *Means* of *Grace* of our own Invention, and to think that by our *Consecrations* or *Dedications*, without Warrant of God's word, we can Secure His presence with us, and Procure the *Grace* of Health or any Benefit either to Body or Soul. This is turning *Religion* into *Superstition*.

(37. But the Strangest Instance of this that ever was in the World is that of *Trans-substantiation*, a meer *School-nicety* which no Man alive Understands; and yet Transformed into an Article of *Faith* by the Council of Trent.

Christ said, *This is my Body*, but as to the Manner or Means how it was so, He said not a Word; whether only *Sacramentally*, *Figuratively*, or *Symbolically*: Or on the other hand, whether, *Substantially*, *Con-substantially*, or *Trans-substantially*. These are Inventions of our own, from our poor *Philosophy*! And yet about These

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is our whole Dispute; which has Tormented the *Christian Church* in our later Age more than all the other *Mysteries of Religion*. Had we kept to the Words of *Institution* as *Christ* left them, and gone no further, ther might have been various *Opinions* in the *Schools* concerning the *Manner* of the *Presence* of *Christ*, in the *Sacrament*; and they who had nothing else to do might have spent their *Idle* hours, and vain *Distinctions* about it: But it had never Broke the *Communion* of the *Church*, if it had not been Adopted into an Article of *Faith*, and made a *Condition* of *Communion*, And now we must Dispute it. And the first thing I have to say is, That it seems very strange ther should be any Dispute about it. For our *Saviour* was then Fulfilling a *Type* of Himself which was the *Pasfover*, and he kept to the same *Phrase* or *Form of Words* which was Customary with the *Jews* in their Celebration of it, only putting *Himself* in the Room of His *Type*, as instead of *This is the Paschal Lamb which was slain for us in Egypt*, He said, *This is my Body which is given for you*. And when *Moses* sprinkled the *Blood*, it was with this *Form of Words*, (a.) *This is the Blood of the Testament which God hath Enjoyed unto you*. Instead of which *Old Testament*, *Christ* said, (b.) *This is my Blood of the New Testament*. In which Words ther is no *Difficulty* at all, for no *Mortal* ever understood these Words of *Moses*

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(a.) *Hcb. ix. 20.* (b.) *Matth. xxvi. 28.*

*ses* in a *Trans-substantial* Sense, and why should they the same Words when *Christ* spoke them, following the very Form of the Words of *Moses*? This made it Familiar and Easie to the *Apostles*, who called many things *Hard sayings* which were not so Difficult as this, and yet Expressed no Wonder or Astonishment at these Words of *Christ*, which had been Impossible for them not to have done, if they had taken them in the Sense of *Trans-substantiation*, for it was a New thing never before Heard or Thought of in the World! To deny all their *Senses* at once!

L. I wonder you should stand so much upon this, you Object your *Senses* and your *Reason*, and yet you must give them both up in the Mystery of the *Trinity*, *Incarnation*, &c.

G. No, my Lord, I must give neither of them up, for I cannot believe any *Revelation* but by my *Reason*, upon the *Evidence* that appears for it: And my *Reason* tells me that there must be many things in the *Infinite* Nature which I cannot Comprehend, and therefore I acquiesce in the *Revelation*, being once fully Satisfied of it. This I have Discoursed already. But for the other Point that of Contradicting my outward *Senses*, I think it an Invincible Objection.

L. Why? Must you not give *them* up too, as to the *Trinity*, and *Incarnation*?

G. Not at all, My Lord, they Contradict none of my *Senses*. Pray tell me, which of them



them do they Contradict? Is it the *Sense* of *Seeing, Hearing, or Smelling*?

L. They are not Objects of *Sense*.

G, Therefore they Contradict them not. But in *Trans-substantiation* they are every one Contradicted. And I stand upon it, That since the Creation of the World God, never Did or Said any thing which Contradicted the *Sense* of any Man. It would be Destroying the Certainty of every thing. *Miracles* are Appeals to our *Senses*, and without believing our *Senses*, we can Trust to no *Miracle*; and Consequently to no *Revelation*.

L. I mean not a General Disbelief of our Senses in every thing, but if a *Revelation* (you are Satisfied is True) should bid you Disbelieve your *Senses*, in such a Particular only——

G. It is a needless Supposition, for ther is no such *Revelation*. But if ther were, if an *Angel* should Appear to me, and bid me believe that I saw Him, but not to believe any thing else that I saw of a hundred things I saw round about him; I should without more a do either believe that I saw the other things I did See, or if I must not believe I saw *Them*, I should not believe I saw *Him*. And I take it as a Certain Rule, that we must either believe our *Senses* in *Every thing* or in *Nothing*. Had not the *Apostles* at the *Lord's Supper* as much Reason to Doubt whether it was *Christ* they saw and that He spoke to them, as that it was *Bread* which they Saw and Eat? If you come once to *deceptio Visus*, it will go quite through, and you cannot be sure of one thing more than of another

another ; because the Fault is in the *Eye*, not in the *Objects*. So that if *Tran-substantiation* be True, ther is nothing else in the World True but it !

And it is no small Prejudice to this *Miracle* of *Miracles*, and Contradiction to it self and to all other *Miracles*, and to Every thing Else in the World, That it should be put upon us just for — nothing — but to Stagger our *Faith*, and make us Doubt of Every thing !

For if all the Benefits of the Death of Christ be Conveyed to us in this Sacrament, by a *Figurative* and *Symbolical* Representation of His *Body* and *Blood*, and that it be so Instituted for this End ; it is to all Intents and Purposes as Beneficial to us, as if we had Eat the *Flesh* of *Christ* off His *Bones*, or Drank the very *Blood* that came out of His *Side* ; which is Abhorrent to think, and to Avoid which you call this an *Unbloody* Sacrifice. But how is it *Unbloody*, if it be Real *Blood*, even the self same *Blood* that was Shed upon the *Cross* ? Yet you your selves Allow, that this must be taken in a *Spiritual* not a *Carnal* Sense, because *Christ* Himself said, speaking of this *Sacrament* (as you own) and to Solve that *Hard saying* at which many were *Offended*, of giving them His *Flesh* to Eat, He made it Easie to them by this Explanation, (a.) *It is the Spirit that Quickneth the Flesh profiteth nothing ; the Words that I speak unto you they are Spirit, and they are Life.* May we not then take His words in a *Spiritual* Sense ?

L

L.

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(a.) *Joh. vi. 63.*

L. But you would have the Words of *Institution* taken *Figuratively*, as when Christ said, *I am a Vine, I am a Door, &c.*

G. There is not one Man in your Communion but must own that the Words of *Institution* are *Figurative*, for Example, (a) *This Cup is the New Testament in My Blood, which is shed for you.* Here is first, the Cup for the Wine, by a *Metonymie*, called *Continens pro Contento*. Then the Cup being the New Testament, I suppose you will allow is another Figure. And it is another, to say *which is shed*, for *which shall be shed*, for His Blood was not then shed. This last Figure you have Boldly avoided in your Mass, where it is put *Effundetur*, *Shall be shed*, instead of *Effunditur*, or *Effusum*, according to the Greek *ἐκχυνόμενον*. However the Two Former Figures stand Unalterable.

But to shew that the Words were *Figurative*, and that the Elements did not lose their Nature by the Consecration, they are called by their own Names after the Consecration, as the Wine is called the (b) *Fruit of the Vine*, after the Consecration. And it is Called Bread which they Eat in the Sacrament. And we are called Bread because we Partake of that Bread. We are Bread by the same Figure that Bread is Fiesh.

L. We believe that ther is no Bread in the Sacrament, but we are sure we are not Bread. G.

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(a) Luk. xxii. 20. (b) Matth. xxvi. 29. Mark xiv. 25.  
1 Cor. x. 17. xi. 26, 27, 28.

G. You are no more sure of the one, than of the other. But see now the Arbitrariness of your Interpretation, when it is said of *Bread*, *This is Flesh*, that is so very *Plain* it must be taken *Literally*: But when it is said of the *Bread* in the Sacrament, *This is Bread*, the Expression is so *Obscure*, that it must be taken *Figuratively*! Is not this Destroying the *Meaning* of all *Expressions*, to take Words *Figuratively* or *Literally* just as you think fit, and contrary to the common Usage as understood in all other things?

L. No, it is not as we think fit, but as the Ancient Church and Fathers did Understand it. Here we Strick.

G. And to this we Appeal. *Tertullian* says, that *Christ* made the *Bread* His *BODY*, by saying, (a) *This is My Body*, that is, The *Figure* of *My Body*.

*Origen* says of it, that it goes into the *Belly*, like other *Meat*, and so into the *Draught*, but says he speaks (b) concerning the *Typical* and *Symbolical* *Body* of *Christ* in the *Sacrament*.

It was said of the *Body* of *Christ*, that it (c) *should not see Corruption*. But we know the *Sacrament* will *Corrupt*, therefor it is not the *Same*.

*Theodore*t likewise calls it the (d) *Symbols* of the *Body* and *Blood* of *Christ*. And says, that

L 2

(a)

(a) *Hoc est Corpus Meum, id est, Figura Corporis Mei.* Contr. Marcion. l. iv. c. xl. (b) *Hæc quidem de Typico Symbolicoque Corpore.* In Matth. c. xv. (c) *Psalm. xvi. 10. Act. ii. 27. 31.* (d.) *Τὰ σύμβολα τοῦ σώματος τοῦ Θεοσποπικῆ καὶ τοῦ αἵματος.* Dial. 2.



(a) upon their Consecration they are Changed indeed, and made other things, but still remain in their own proper Nature, and Substance, and Shape, and Form, and are Visible and Tangible, as they were before.

And writing against the Eutychians, who said that the Human Nature of Christ was Absorpt or Swallowed up in His Divinity, so that ther Remained now none but the Divine Nature in Him, and that He was no more a Man, and used this Comparison, That it was inlike Manner as in the Sacrament, where the Bread was Changed into the Body of Christ; (b) Yes, said Theodoret, it is in the same Manner, that is, in no Manner at all; for that the Bread though Changed in its Use and Significancy, yet lost not its Nature, but Remained truly and properly Bread as before. But had he believed Transubstantiation, this had been a full and absolute Confirmation of the Eutychian Heresy, instead of a Confutation; for then ther had Remained no more of the Humane Nature in Christ, than you believe the Substance of the Bread to Remain in the Sacrament. This explains the Meaning of Theodoret, even beyond his Words. And he says in the same Place, That our Blessed Saviour, Who called Himself the Living Bread and Vine, hath also honoured the Visible Signs with the Title and Appellation of His Body and Blood, not Changing their Nature, but adding to Nature Grace.

Pope

(a) Μενει γάρ ὁτι τῆς περτέρας φύσεως, ὕλης, καὶ τοῦ σχήματος, καὶ τοῦ ἴδους, καὶ ὁρατοῦ ὄντι, καὶ ἀπτά, δια καὶ περτέρεν ἦν.  
ibid. (b) See his Dialogue called The Immoveable.

Pope Gelasius says, (a) *That the Sacraments of the Body and Blood of Christ, which we take, is a Divine thing, by which we are made Partakers of the Divine Nature And yet it ceases not to be the Substance and Nature of Bread and Wine: And certainly (says he) the Image and Similitude of the Body and Blood is Celebrated in the Mysteries.*

And Facundus says the same, (b) *Not (says he) that the Bread is properly His Body, or the Cup His Blood; but that they contain the Mystery of His Body and Blood.*

And St. Augustin says, (c) *If Sacraments did not bear some Similitude to the things of which they are the Sacraments, they would not be Sacraments at all: But from this Similitude, they often take the Name of the things themselves.— As, says he, the Sacrament of Faith, which is Baptism, is called Faith.*

And St. Chrysostome speaking of the Vessels in which the Sacrament was put, (d) *In which, says he, ther is not the true Body of Christ, but the Mystery of His Body is Contained in them.*

L 3

But,

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(a) *Et tamen non desinit esse Substantia vel Natura Panis & Vini: Et certe Imago & Similitudo Corporis & Sanguinis Christi in Actione Mysteriorum celebrantur.* Gelasi. contr. Nestorium & Eutychetemi. (b) *Non quod propriè Corpus Ejus sit Panis, & Poculum Sanguis; sed quod Mysterium Corporis Ejus, Sanguinisque contineant.* Lib. ix. c. v. (c) *Si Sacramenta &c.* Ep. xxiii. And. contr. Faust. Nich. l. x. c. ii. *Sic Sacramentum Fidei quod Baptismus intelligitur, Fides est.* (d) *In quibus non est Verum Corpus Christi, sed Mysterium Corporis Ejus continetur.* See St. Chrysost. opere imperf. in Matth. and Epist. ad Casarium, in Biblioth. P. Colon, 1618.

But, My Lord, not to trouble you with more Quotations, I refer you to Bishop *Cosin* his *History of Transubstantiation*, where beginning at the *Institution*, he sets down in every *Century*, the Words of the *Fathers* upon this Point. A little Book, long Printed both in *English* and *Latin*, not yet Answered (that I hear) and I believe Unanswerable, wherein you will see a Cloud of Witnesses, through the first Ages of the Church, and so downwards, in perfect Contradiction to this New Article of your Faith.

And as the *Scriptures*, primitive Church and *Fathers* are all against you, so have you nothing in the World on your Side, but an Unintelligible Jargon of *Metaphysicks*, upon which the *School-Men* ring Changes, till the Noise of their Bells have deafen'd Common Sense and Reason. Such are their Subtilties upon *Substance*, *Accidents*, *Subsistence*, *Modusses*, and *Modalities*, and many more such *Quiddities*; and their *Distinctions* of *Materialiter* and *Formaliter*, *per se* & *per Accidens*, and a Thousand more, to Solve all *Difficulties*, and Reconcile *Contradictions*! No Absurdity can be named out of the Reach of a *Distinction*. And when we Understand it not, it Operates most Effectually, because then we may suppose there is something in it! Pray, My Lord, let me ask you, Do you know the Difference betwixt *Substance* and *Accident*?

L.

L. *Substance* is that which *Sub stat*, stands under or supports another thing, So the *Substance* stands by it self, and the *Accidents* do Adhere or Stick in it. Therefor we say, that *Essentia Accidentis est Inhærentia*, that *Inherence* or *In-sticking* is the *Essence* or very *Being* of an *Accident*, so that ther cannot be an *Accident* without it, for whatever *Sticks* must have something to *Stick* in.

G. When the *Substance* then is Gone, what becomes of the *Accidents*?

L. They are no more, for their *Essence* is Gone, which is *Inherence*, and they cannot *Inhere* or *Stick* in Nothing.

G. Now to Apply this, when the *Substance* of the *Bread* and *Wine* in the *Sacrament* is Gone, as you suppose, then their *Accidents* are no more, for ther cannot be *Accidents* of *Nothing*, *Nothing* has no *Accidents*. And they cannot be the *Accidents* of *Bread* when ther is no *Bread*. (a.) And you will not Endure they should be Called the *Accidents*, of the *Body* and *Blood* of *Christ*: Therefore they are the *Accidents* of *Nothing*, that is, they are *Accidents* and no *Accidents*: They are *Accidents* without the *Essence* of *Accidents*, which is *Inherence*: Ther is *Roundness* and nothing *Round*, *Whiteness* and nothing *White*, a *Taste*, and nothing *Tasted*, *Liquidness* and nothing *Liquid*, &c. And if these *Accidents* stand by themselves, why are they not *Sub-*

L 4

*stances*?

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(a.) Catechis. ad. Paroch. de Eucharist. Sacram. Sect. xxv. xlv.



*stances?* For that is the Definition you give of *Substance*. If you say they stand by *Miracle*, then by *Miracle* they are *Substances*. And there is an End of the *Jargon*! But who sees not that *Roundness* without any thing *Round*, and the like which you call *Accidents*, are nothing at all in Nature, but Abstracted *Notions* of our own Heads, *Creatures* of our making, which, like *Ens Rationis*, have no *Existence* but in our *Brains*. Yet we Dispute about these, as if they were Real things, which we come at last to *Fancy*, by their being Din-  
ned so long in our Ears at the *Schools*: And we Fight for them, as *pro Aris et Focis*, we make them *Articles* of our *Faith*, and *Excommunicate* for them!

L. Notwithstanding your Ridiculing *Philosophy*, you will not say, that we can See the *Substance* of any thing. But that whatever comes under our outward *Senses*, that is, whatever can be *Seen*, *Felt*, *Heard*, *Smelled*, or *Tasted*, are only the *Accidents* of things.

G. And the same *Philosophy* will tell me that neither can *Accidents* be *Seen*, *Felt*, &c. For example, a *Round* or a *White* thing is a *Substance*, but the *Roundness* or the *Whiteness* are the *Accidents*; Now I cannot See or Feel, *Roundness* or *Whiteness*, they are only *Conceptions* in my *Mind*, and come not under any of my outward *Senses*, they are too *Thin* to bear either my *Sight*, *Smell*, *Touch* or *Taste*. Nay, I will say that they are beyond my *Imagination* too, for who can *Think* of *Roundness* or *Whiteness*, with-  
out

out some *Thing* that is *Round* or *White*? There-  
 for if I *See* or *Feel* any *Thing*, it is the *Substance*  
 I *See* or *Feel*, that is, some *Thing* which is  
*Round* or *White*. What *Colour*, *Taste*, or *Smell*, has  
*Insticking* or *Inherence*? For that is *Accident*.  
 Is it more like *Bread* than a *Tulip*? Thus easi-  
 ly may we *Dispute* our selves not only out of  
 our *Senses*, but out of our *Thoughts* too: And  
 the *Miracle* of *Accidents* without *Substance*, must  
 not only work upon our *Senses*, but give us  
 New *Thoughts*, new *Conceptions*, which never  
 before came into the *Head* of Mortal Man!  
 This is that *Philosophy* and *Vain Deceit* or *Falla-  
 cie* which the *Apostle* says (a.) will *Spoil* or  
*Hurt* our *Faith*. Doting about *Questions* and  
*Strifes* of *Words* — Perverse *Disputings* —  
 and *Oppositions* of *Science* falsly so called: which  
 some *Professing*, have *Erred* concerning the *Faith*.

But if you are in Earnest about this *Logick*  
 of *Substance* and *Accident*, will you lay a good  
*Wager* upon it?

L. *Hudibras* says, *Fools* for *Arguments* lay *Wagers*.

G. Yet you have laid all your *Honour* and  
*Estate* upon it — But are you, so sure of it that  
 you would take your *Oath* upon it?

L. These are Foolish *Questions*, and were  
 never *Asked* in any *School Dispute*.

G. Nor ought to be, if you had let them  
 stay there. But when you will bring them  
 out of your *Schools* into your *Creed*, and make  
 them *Articles* of *Faith*, you do as good as take  
 your

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(a.) Cor. ii. 8. 1 Tim. vi. 4. 5, 20. 21.

your *Oath* upon the Truth and Certainty of them; and you Guard them with *Anathema's*. And it is Impossible you can believe *Trans-substantiation*, or know any thing of it, unless you be perfectly Skilled in the Nature and Difference of *Substance* and *Accident*, and how far their Powers do Reach. You must Distinguish between *Sub-stantiation*, *Con-substantiation*, and *Trans-substantiation*, and Determine whether the Nature of *Accidents* will best Agree with *Sub*, *Con*, or *Trans*.

L. I trouble not my Head with any of these things, but I believe as the Church believes, and there is an End of it.

G. Can you believe as the Church believes, without knowing what She believes? This is believing Nothing, It is *Implicit* indeed! At this Rate you need but one Article of your *Creed*, to believe the *Holy Catholick Church*. And all the Rest may go off *Implicitly*, though you should know nothing of any other of the *Articles*. And what a Man knows nothing of, he can give no *Reason* for. But St. Peter bids us (a.) be Ready always to give an Answer to every Man that asketh us a Reason of the Hope (or Faith) that is in us. Which Supposes our Understanding it our selves, and not an *Implicit* Faith in others, of we know not what.

So that if you make *Trans-substantiation* an Article

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(a.) 1 Pet. iii. 15.

*Article* of your *Faith*, you are obliged to Underſtand it aright.

But there is ſomething yet more Terrible behind, for if ther be no *Trans-ſubſtantiation*, then you Worſhip *Bread* and *Wine* with *Latria*, by which you mean the *Supreme Worſhip* due to *God* alone.

Nay tho' *Trans-ſubſtantiation* were Granted, and fully Underſtood, yet it is Impoſſible for any Man to know whether he Worſhips plain *Bread* and *Wine*, or the *Body* and *Blood* of *Chriſt*? Be-  
 cauſe in the *Rubrick* of the *Maſs*, *de Defectibus circa Miſſam*, ther are ſeveral Caſes put wherein the *Conſecration* is void, and ther is no *Sacrament* made, and then ther is Nothing there but plain *Bread* and *Wine*. One of theſe Caſes is, if ther be a greater Mixture of any other *Grain* than of *Wheat* in the *Wafer*, Another is, if the *Wine* be made of *Sour Grapes*, or *Grapes* not *Ripe*, *Si Vinum ſit ex Uvis acerbis, vel non Maturis*, which is pretty hard to know for the People, who never Taſt it, or the *Worſhippers* who See or Taſt neither but only a *Pixis* or a *Cup* they look not into: And in both theſe Caſes (beſides others) it is ſaid, *Non conſecitur Sacramentum*, ther is no *Sacrament* made. And ſo it is ſaid, if the *Intention* of the *Prieſt* be wanting, which is Impoſſible to know: Upon which Head they put a pleaſant Caſe, as Suppoſe a *Prieſt* *Intends* to Conſecrate *Ten* *Wafers* (for Example) and after Conſecration ther be found *Eleven* or more, then None of them are Conſecrated, becauſe the *Intention* going only to  
 Ten



*Ten*, it cannot be known which these *Ten* are. But if ther be *Nine* or fewer, they are all Consecrated, because the *Intention* going to *Ten*, it Includes all within that Number. Besides you must take it wholly upon Trust, whether there be any *Consecration* at all, because your *Priests* do not *Consecrat* before the *People* when they Administer the *Sacrament*, but at Set times they *Consecrat* Numbers of *Wafers* together, which they Reserve for Occasions, and for daily *Worship*. Again it is said in some Cases, *Dubium est an conficiatur Sacramentum*, that it is *Doubtful* whether the *Sacrament* is made or not. And what shall we do in this Case? Is it a *Doubt* whether we *Worship* God or a *Creature*? Or is it *Indifferent* to which we give *Latria*?

L. If ther should be a Mistake in any of these Matters, and we *Worship* meer *Creatures* not knowing it, for which we have been Charged with *Idolatry*, we have an Answer ready, That this could Amount to no more then *Material* *Idolatry*, but it could not be *Formally* so, while our *Intention* was Right, and we Meant our *Worship* to God.

G. These *School-Distinctions* are Cobwebs, and will bear no Weight, for *Material* *Idolatry* is *Idolatry*, else it were not *Material* *Idolatry*. And if our *Intention* will solve it, it will Solve it also as to the *Heathen*, who Directed their *Worship* and Referred it Ultimately to the true God, as has been shewn. But I hope you will not make *Solomon* so stupid as you have made the  
Heathen

*Heathens*, and to think that he believed (a.) *Ashtoreth* the Goddess of the *Zidonians*, and *Milcom* the abomination of the *Ammonites* and the other *Gods* of the Nations whom he Worshipped, to be every one of them the one only *Supreme God*! Yet he is Charged with *Idolatry*, whether *Material* or *Formal* is not the Question, nor is there a Word of it in the *Scriptures*, for *Idolatry* is *Idolatry*, let it be of what sort it will. And these *Distinctions* are only to Excuse it, and let it loose among us. *God* has forbidden it Generally, of every Kind and Sort. The *Arians* were Charged with *Idolatry* for Worshipping *Christ*, supposing Him but a *Creature*: And they were so far from Dilowning the true *God*, that it was His Honour they pretended in denying *Divinity* to *Christ*. So of the *Socinians*, and our *Unitarians* among us, who give themselves that Name for their Supporting the *Unity* of the *Godhead*. Yet they are Charged with *Idolatry* for Worshipping *Christ* as an *Inferior God*. And they have the same Distinction as you of *Latria* and *Dulia*, a Higher and lower Degree of Worship. But all *Religious* Worship is forbidden to any but to *God* alone. These *Degrees* of it are of *Humane* Invention, to Excuse our Breach of the Commands of *God*. But we are to keep far from the Forbidden thing, not Try how Near we can come to

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(a.) 1. Kin. xi. 5.

it, by *Distinctions* of our own Coyning. We ought to make a *Hedge* about the *Law*, as the Phrase of the *Jews* was, to Guard against any Approaches towards the Breach of it. Or in the Apostle's Words, to (a) *Abstain from all Appearance of Evil*. And remember that we venture our *Souls* upon these *Distinctions*. Which then are in the Safest Way, we who follow the Direct Rule of *God's Commandments* as they are plainly laid down to us in *Holy Scripture*, without (b) *Turning to the Right Hand or to the Left*, without either *Adding to them*, or *Diminishing from them*, as we are Commanded: Or you who *Distinguish* the plainest *Precepts*, and make them speak *Metaphysicks*?

By which the Worship of the *Devil* may be Justified, for it is Plain that when he offered to our *Saviour* all the *Kingdoms* of the *World*, he meant not that he was the *Supreme God* and *Sovereign Disposer* of them, but only as having Received this Power from the *Sovereign Disposer*, for he said, (c) *That is Delivered unto me, and to whomsoever I will, I give it*. And it is as Plain by the Answer our *Saviour* gave him, *Thou shalt Worship the Lord thy God, and Him only shalt thou serve*, That all sort of *Religious Worship* was forbidden to be given to Any but to God only. And *St. Augustine* makes all to be *Devils* who *Require* or *Accept* it: *Latria* and *Dulia* signifie both the same thing, that is, *Service*, and here all *Religious Service* is Reserved to God only. The *Distinction* of the *Schools* is vain, and meant only to Elude the *Commands* of *God*, and Introduce all *Superstition*. Ther

(a) 1 Thess. v. 22. (b) Deut. iv. 2. v. 32. (c) Luk. iv. 6. 8.

There are other unworthy Cases put in the Rubrick of the Mass, which flow from hence, as if a Dog or a Mouse should eat the Sacrament—— If the Priest should Vomit it up again, in which Case, he is to Lick it up Reverently, unless it be Nauseous, (that was well put in) and then it is to be Disposed of so and so. And again, if a Fly should Drop into the Cup, how the Fly was to be Dealt with—— And one Reason given for taking the Cup from the Laity was, That the Laity (at that time I suppose) wore Long Beards, and lest the Blood of Christ should Drop upon them, or Stick to their Whiskers! All these are the genuine Effects of Superstition, occasioned by the Notion of Trans-substantiation.

And here, My Lord, let me observe, That the Natural Effect of Superstition is Atheism or Deism. As one Extreme runs into another, like East to West. For Men of Sense must find out the Deceit that is in Superstition, and then placing all Religion on the same foot (as in your Communion upon the Authority of your Church) they must think the whole to be a Deceit, or in the Modish Word, Priest-Craft, and the Contrivance of those who Gain by it. Whence it is, that the Holy Scriptures and the Legends have the same Foundation in the Church of Rome, that is, her Authority; therefore the Common People believe them both alike, and the Men of Sense believe neither. And this does so lead towards the General Defection foretold, that in a great Measure



sure it is It; for it destroys the Foundation of Religion, and turns it all to *Superstition*. And when the *Infidelity* which that begets shall come to be Publickly owned, then where shall *Faith* be found upon the Earth? It is now *Acted* in the *Opus Operatum*. And instead of the two *Sacraments* which *Christ* has Appointed as *Means* of Grace, the whole *Face* of your Religion is covered with ten Thousand of your own Invention. The Unlimited Power taken in your Church of Consecrating every thing into a *Means* of Grace, your Worship of *Saints* (many of them *Legendary*) their *Reliques* and *Images*, of *Crosses*, and of the *Host*, make up the Bulk of your Religion and Devotions.

(38.) But not only the *Host*, or *Body* of *Christ* supposed to be *Corporally* in the *Sacrament*, but the *Cross* of *Christ*, or any *Effigies* of that *Cross*; and the *Images* of *Christ*, are Worshiped in your Church with the Supreme Divine Adoration of *Latria*. As is told us by a Great *Saint* of your Church, whom you call the *Angelical Doctor*, *St. Thomas Aquinas*, who says that (a) *Crux Christi est Adoranda Adoratione Latria*. And again, *Crucis Effigies in aliqua alia Materia*—— *Latria adoranda est*. And in the *Roman Pontifical* it is ordered, that in the Procession of the *Emperor* and a *Legate* of the *Pope*, the *Legate's Cross* shall be carried on the

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(a) 3 Par. Qn. 2. Art. 4. in Cor. Conclusio.

the Right Hand of the Emperor's Sword, because (a) *Latria* is due to the Cross.

And in the Adoration of the Cross upon Good-Friday (which is the Principal Part of the Office for that Day) the Cross being Veiled, is Discovered to the People by Degrees, first one Arm of the Cross, then another, and at last the whole Cross is Unveiled: And at each time the Priest says, *Ecce lignum Crucis, Behold the Wood of the Cross*: And the People answer, *Adoremus, Let us Worship*: And then the Priests first, and afterwards the People, come upon their Knees and pay their Adoration to the Cross. And remember that it is the Adoration of *Latria* which they give to it.

Now for Images, the same *Aquinas* before Mentioned tells us the Worship we pay them is (b) *Religionis Cultus*, a Religious Worship, and that it is not a different *Latria* which is given to Christ and to His Images, but says, (c) *That when Worship is paid to the Images of Christ, the Reason of the Latria is not Different, nor the Vertue of Religion.*

If then ther be but one *Latria*, and the same that is paid to Christ and to His Images, it will Justify what *James Naclantus* Bishop of *Clugium* Writes in his Exposition of the

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Epistle

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(a) *Quia debetur ei (Cruci) Latria.* (b) 2da. 2da. Quæ 81. Art. 3. Resp. ad 3. (c) *Quod Imaginibus Christi exhibetur Cultus, non diversificatur ratio Latriæ, nec Virtus Religionis.*

Epistle to the *Romans*, chap. ii. (a) That the Faithful ought not only to Worship before an Image (as some perhaps out of Caution speak) but to Worship the Image it self, without any Scruple at all; and with the same Sort of Worship as the Proto-type or whom it Represents; and if That is to be Worshipped with *Latria*, so its Image with *Latria*, if with *Dulia*, or *Hyperdulia*, so the Image is to be Worshipped with the same Worship.

(39.) Ther is another strange *Latria* paid to the *Præputium* of Christ, or the Foreskin was cut off at His Circumcision. Your Doctors are at great Pains to know what is become of it. They might as well ask what is become of the *Parings* of His Nails! Whither will Superstition run? They had it at *Antwerp*, but the Hereticks took it away. From thence it travelled by many Miracles to the Church of St. John Lateran at Rome, and how it was thence Translated to the Church of Cornelius and Cyprian at Calcata, about Twenty Miles from Rome, I have read the Account at large in a Book in Folio, Intituled, *De Basilica & Patriarchio Lateranensi, ad Alexand.*

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(a) Ergo non solum fatendum est, fideles in Ecclesia adorare coram Imagine (ut Nonnulli ad Cautelam forte loquuntur) sed & Adorare Imaginem, sine quo volueris scrupulo, quin & eo illam Venereamur Cultu, quo & Prototypum ejus; propter quod si illud habet adorari *Latria*, & illa *Latria*, si *Dulia*, vel *Hyperdulia* & illa prout ejusmodi Cultu adoranda est. Venetijs.

*exand. VII. Pont. Max. auctore Casare Raspono ejusdem Basilica, Canonico. Romæ. 1656. p. 364, &c.* And of the *Miraculous Difference* it shewed when it was touched by *Virgins* and by *Marryed Women*! See the *Devotions of the Roman Church*, p. 31. Where you will find other Authors Quoted, as *Bollandus, Act. Sanct. ad Jan. 1. de Præputio Christi*, and *Rivet, Apologia pro S. Maria Virgine: Lib. 1. c. xvii.* Cardinal *Tolet*, in *cap. ii. Luc. Annot. 31.* and *Salmeron*, in *Evang. Tom. 3. Tract. 36.* And that though it is still at *Calcata*, yet it is carryed about at *Podium* with great Veneration upon the Feast of the *Ascension*. *Salmeron* in the place above Quoted tells out of the *Legend of Jacobus de Voragine*, that the Blessed *Virgin* gave this *Præputium* first to *Mary Magdalen*, and that it was brought afterwards by an *Angel* to *Charles the Great* at *Aken*, and how after it came to be laid up in the *Lateran*. Whence these Verses,

*Circumcisa Caro Christi, Sandalia Sacra,  
Atque Umbilici viget hic Præcisio chara.*

Put thus into English.

*Christ's foreskin and blest Sandals are kept here,  
And what was cut from of his Navel dear.*

I suppose they meant the Cutting of His *Navel String*. And His *Sandals* (though it is not said that He wore any, He is always Painted *bare-foot*) will come in here too for



*Latria*, for the same Reason which *Th. Aquinas* gives for *Latria* as due to the *Cross*, (a) *propter Membrorum Christi contactum*. Because it *Touched* the *Body of Christ*. Then all His *Cloths* must come in for the same Reason, and the *Nails* and *Spear* that pierced Him. And why not the *Spittle* that was thrown in His Face? For the *Cross* was as much His *Enemy* (as far as *Wood* could be) as any of the other, or the *Spittle* it self. And I know not why the *Crucifiers* should not be Admitted too, though they touched Him with a *Hostile Mind*, as some have Sainted *Judas*, because he was an Instrument in our *Redemption*. For ther is no Stop in *Superstition* more than in other *Arts*.

But I must not forget my Friends the *School-Men* upon this Occasion, they Dispute, that the *Forskin* being of the Intireness of the *Body*, it must have been Reunited to the *Body of Christ* upon His *Resurrection*, else that the Intire *Body* did not Arise. (b.) *Suarez* therefore Concludes, that the *Body of Christ* at the *Resurrection* had a *Foreskin*, and has now in *Heaven*. But what then will he do with that *Foreskin*, which is shewed in the *Church* here below? He says, that the *Foreskin* belongs to the Intireness of the *Body*, *non Formaliter, sed Materialiter*, not *Formally*, but only *Materially*, and so the business is made up! But he adds, that

*Innocent*

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(a) Par. 3. Qu. 2. Art. 4. in the *Conclusion*. (b) *Suar.* in 3 Part. Qu 54. Añ. 4 Disp. 47. Sec. 1.

*Innocent* iii. did call in Question the Truth of this *Foreskin* upon Earth. Is it a Question then? And do the People still pay *Latria* to it? How comes this to be Suffered in the Church? In the Church that is *Infallible*!

But several Parcels of the *Blood* of *Christ* Shed upon the *Cross* are likewise shewed, and (a.) *Cressy* quotes *Matth. Paris* for a Signal Testimony of it.

To this says (b.) *Aquinas*, that whatever belongs to the Nature of an Humane Body was wholly in the Body of *Christ* when He arose, as His *Flesh* and *Bones*, and His *Blood*, and that Intirely without any Diminution, otherwise (says he) it had not been a perfect Resurrection. And afterwards, (c) that all the *Blood* which flowed from the Body of *Christ*, Rose again in his Body. but as for that *Blood* (says he) which is preserved in some Churches for Reliques, it did not flow from *Christ's* Side, but is said to have flowed Miraculously from a certain Image of *Christ* that was pierced. Yet the People pay *Latria* to it, Grounded wholly upon a Legend! And *Aquinas* gives no further Assurance of it, than that it was said. Is not this Worshipping in Faith! What *Blood* was that which came out of the Image? Was it *Christ's* *Blood*? And how was it made so? Was it *Trans-substantiated* or was it *Blood* *Materially*, though not *Formally*? Or had it only the Colour of *Blood*, the *Accidents* remaining without the *Substance*? *Vasquez*

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(a) *Cb. Hist.* l. 1. c. 13. (b) *Part.* 3. Qu. 34. Artic. 2 *Responded dicendum.* (c) *Ibid.* ad Tertium.

comes pretty near this when he says, (b.) *That no Portion of the Blood of Christ did remain on Earth under the Form of Blood, but only under its Colour, amissa Forma Sanguinis, having lost the Form of Blood.*

L. What is this *Matter* and *Form* with which they keep such a Stir?

G. They make *three* Constituting Principles in every thing, these they call, *Materia, Forma, et Privatio*. That is, the *Matter* of which any thing is made; the *Form*, which is wholly unknown to us; and the *Want* of that *Form*, for you must know that we must *Want* a thing, before we *Have* it!

L. Trouble me no more with this *Jargon*. I pin not my Faith upon *School-Men*.

G. Yet this Article of your *Faith*, that is, *Trans-substantiation*, is nothing else, as I have (I hope) made it Plain. And I will shew you another Instance wherein you follow them too, and are grossly Misled by them, that is, the Distinction of *Concomitancy*.

L. What is that? I know it not.

(40.) G. I have before told of Several Injuries done to our Lord *Christ*, in *Adding* to His Commandments, and making to our selves *Means* of *Grace* which he has not Instituted. What I am to speak of now is an Error on the other hand, that is of *Subtracting* from

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(b.) In 3 par Thomaz. Qu. 5. Artic. 2. Disp. 36, c. 8. See also, c. 4.

from his *Institutions*, and the *Means* of *Grace* which He has Appointed. I mean in taking away the *Cup* from the *Laity* in the Holy *Sacrament*, *Christ* Instituted the *Sacrament* of His *Body* and *Blood* as an Effectual *Means* of *Grace*, calling it the *Communion* of His *Body* and *Blood*. Particularly of the *Cup* it is said, (a) *The Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ?* And that we all Partake of the *Cup*, according to several Manuscripts of your own *Vulgar Latin*, *Omnes de uno Pane, et de uno Calice participamus*. But that the *Laity* might not think themselves Deprived of this so Beneficial a *Means* of the Greatest *Grace*, the *Schools* have Invented a *Distinction* they call *Concomitancy*, which is, That in all *Flesh* there is some *Blood* goes along, or is *Concomitant* with it, so that whoever Eat the *Flesh* partake also of the *Blood*.

L. And is not that True?

G. Really, My Lord, I know not. But I am sure it is a *Nicety*. For *Flesh* may be so dried that no *Blood* shall appear in it, and in a *Wafer* there can be None, without having Recourse to *Miracle*. I think it is making too Bold, to throw off the Institution of *Christ*, upon such Imaginations of our own; which Imply that there was no need of the Institution of the *Cup*, for if it be not Necessary

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fary now, it was not so Then. But, My Lord, this *Sacrament* was Ordained, not only to Express the *Death* of *Christ*, but also the *Manner* of it, that is, by the *Shedding* of His *Blood*, according to the *Bloody Types* of Him under the *Law*, as it is said, *(a) without Shedding of Blood there is no Remission.* It was therefore *Necessary*, says the *Apostle*. But whatever *Blood* may be *Concomitant* in the *Flesh*, yet here is no *Shedding* of it Expressed in the *Wafer*.

L. But the *Cup* always goes along with the *Bread* in our Church, to Compleat the *Sacrifice*, though the *Priest* only who *Officiates* partakes of the *Cup*.

G. But when the *Hostia* is carryed in *Procession*, as upon *Corpus Christi* Day, or frequently to the *Sick*, there is no *Cup*, nor does the *Priest* himself *Communicate*. But however, if the *People* are to *Partake* of the *Sacrifice*, as it was under the *Law*, here they are *Defrauded* of Half of it! And they are as much *Commanded* to *Partake* of the *Cup* as of the *Bread*. And the Church may as well take away the *Bread*, and leave only the *Cup*, and say, That the *Flesh* is Contained in the *Blood*, as well as the *Blood* in the *Flesh*. Strange Power of Church! What *Institution* of *God* can stand at this Rate? Suppose the *Jews* had neglected to pour out or  
Sprinkle

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(a) Heb. ix. 22.

Sprinkle the *Blood* of their *Sacrifices* as Com-  
manded, and said it was Sufficient that it  
was by *Concomitancy* in the *Flesh*, would this  
*Distinction* have served in that Case? And  
why not as well as in This?

It is observable that *Christ*, as foreseeing  
this taking away of the *Cup* from Many, ad-  
ded the Word *All* to the Drinking of the *Cup*,  
(a.) *Drink ye All of it.* And it is said, *they*  
*All Drank of it,* It is not said so of the  
*Bread.*

L. There were None there but the *Apo-  
stles.* So that this Refers not to the *Laity.*

G. So you may say of the *Bread*, and take  
That too from the *Laity* by the same Rule,  
and you take the *Cup* from the *Priests* who  
do not Officiate. But *Christ* said to the *Peo-  
ple* to the *Laity*, (b.) *Except ye Eat the Flesh of*  
*the Son of Man, and Drink his Blood, ye have no*  
*Life in you.* And this is Understood by all  
you of the *Church of Rome* as spoken of the  
*Sacrament.*

L. (c.) *Bellarmin* says, That the *And there,*  
*And drink,* is to be Understood as an *Or*, that  
is, *Except ye either Eat or Drink.*

G. That is to say, I may Understand all  
the *Ands* in the *Creed* to be *Ors*, and instead  
of I believe this, *And* this, *And* this, I may  
say, I believe this, *Or* this, *Or* this, so that if  
I

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(a.) Matth. xxvi. 27. Mark. xiv. 23. (b.) Joh. vi. 53. (c)  
De Sacram. Eucharist. l. 4. c. 25.

I believe any *One Article*, it is *Sufficient*, though I believe never another. If you send your *Servant* to *Market*, and bid him bring *Beef* and *Mutton* and *Pork*, and he buys only *Beef*, and says, he *Understood* all your *Ands* for *Orrs*. And so if you bid him bring so much *Meat*, and so much *Drink*, and he brings only the *Meat*, for the same Reason — Thus we may easily get over all the *Commands* of *God*, and give the *Reverse* to (a) *Saint James*, that he who offends in one *Point* is *Guilty* of all. No, but he who keeps one *Point*, keeps the whole *Lam*. This is *Bantering* instead of *Arguing*. And it shews a *Cause* to be very *Destitute*, when so *Great* a *Man* as *Bellarmin* could *Content* himself with giving such an *Answer*.

And the *Doctrine* of *Concomitancy* will not do here, for if I eat a piece of *Flesh*, suppose some *Blood* may be said to be *Concomitant* there; yet I cannot be said to *Drink*, where there is not one *Drop*. And the *Threatning* is, *Except ye Drink*, there is no *Life* in you.

(b.) If it be but a *Man's Testament* (sayth *St. Paul*) yet if it be *Confirmed*, no *Man* *Disannulleth*, or *Addeth* thereto. This *Holy Sacrament* was the last *Testament* which *Christ* left to His *Church*, instituted the *Evening* before He entered upon His *Sacred Passion*. Therefore *Pope Gelasius* had good *Reason* to call it

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(a) Jam. ii. 10. (b) Gal. iii. 15.

it (a) *Sacrilege* in any who should Mutilate this *Sacrament*, and Commanded that they who would not *Drink* of the *Cup*, should be Denied the *Bread* too.

L. This was only to Discover the *Manicheans*, who would not *Drink* of the *Cup*, for other Reasons than the Church of *Rome* had to take it from the *Laity*.

G. I never heard a tolerable Reason for it except because they were *Laity*! But the Dispute is not about the *Reasons* for it, but the Thing it self. To take away the *Cup* is to Mutilate the *Sacrament*: And that is *Sacrilege* by *Gelasius* his Determination.

And this last *Testament* of our *Lord*, which was Confirmed by the *Practice* of the *Church* for fourteen Hundred years was Mutilated by the (b) Council of *Constans*, and the *Cup* taken from the *Laity*, with a *Non-Obstante* as well to the *Institution* of *Christ*, as the *Practice* of the *Primitive Church*! It was Declared no *Sacrilege*; and the *Priest* was Excommunicated who should Communicate the *Laity* under both *Kinds*.

The Council of *Trent* (c) likewise puts in its *Caveat* to the *Institution* in both *Kinds*, and that

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(a) apud *Gratian*. can. *Comperimus*, de *Consecr.* Dist. 2. (b.) licet *Christus*— administramerit Sub utraque Specie Panis et vini— tamen hoc non Obstante— Et Similiter quod licet in primitiva Ecclesia hujusmodi Sacramentum recipiretur à fidelibus Sull utraque Specie; tamen— precipimus Sub peena Excommunicationis quod nullus Presbyter communicet Populum Sub utraque Specie Panis et vini. Sess. 13. (c) Sess. 21. Can. 1, 2, 3.



that notwithstanding the *Laity* must be Excluded from the *Cup*. And they make it a *Hereſie* to ſay, that *Whole Chriſt* is not under *Each Species*. Then the *Fleſh* is as much in the *Blood*, as the *Blood* in the *Fleſh*. And it is all one which *Species* we take. But ſince the *Body* and *Blood* of *Chriſt* were *Separated* at His *Death*, and He ordained them to be ſo *Separated* in the *Sacrament* of it, I ſee not how We can take away Either *Part*, upon the Account of their not being *Separated*.

L. Our *Catechiſm ad Parachos* gives Six Reaſons for taking away the *Cup*. (a) *First*, The Danger of *Spilling* it. *Secondly*, Of its turning *Sour*. *Thirdly*, and *Fourthly*, For our *Health*, becauſe ſome could not bear the Taſte or Smell of *Wine*, without being Sick. *Fifthly*, That *Wine* was very Dear in ſome Places. And the *Sixth*, That we might believe *Whole Chriſt* to be under *each Species*. *Gerson's* Reaſon about the long *Beards* of the *Laity*, before Mentioned, comes under the firſt of theſe Heads, concerning *Spilling*.

Now, My Lord, I leave it to your ſelf, Whether theſe Reaſons be not very Childiſh, or are of Weight to Maim the *Inſtitution* of *Chriſt*?

There muſt no Compariſon be made betwixt the *Body* and *Blood* of *Chriſt*, as to Preference, or which is moſt valuable: But our *Redemption*

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(a) De Eucharist. Sacrament. Sect. lxx.

tion is oftner Attributed in Holy Scripture to His Blood than to His Body. We are Saved by His BLOOD — Propitiation through His BLOOD — by the Sprinkling of His BLOOD — &c.

L. Ther is Mention made sometimes of the breaking of Bread, when ther is nothing said of the Cup; and this we make use of as an Argument that the Cup is not Necessary. This is Mainly Insisted upon in our Catechism, the Chap. you just now Named, Sect. lxix. And Job. vi. 51. is Quoted, *I am the living Bread — if any Man eat of this Bread — And the Bread I will give is my Flesh.*

G. We take not this to be spoke of the Sacrament, but of Faith in Christ, here Expressed by Eating, that is, Spiritually, as Himself explains it, ver. 63. *It is the Spirit that Quickeneth, the Flesh profiteth Nothing: The Words that I speak unto you, they are Spirit, and they are Life.* But let it be taken of the Sacrament, as you do, you will find the Blood Joined with the Flesh, in the next Words, ver. 53. *Except ye Eat the Flesh of the Son of Man, and Drink his Blood —* as before Quoted: And again, ver. 54. *Whoso Eateth my Flesh, and Drinketh my Blood —* And ver. 55. *For my Flesh is Meat indeed, and my Blood is Drink indeed.* And ver. 56. *He that Eateth my Flesh, and Drinketh my Blood —* Is not the Blood here Named with the Flesh? But if it were not, ther are a Hundred Places, as I now observed,

observed, where the *Blood of Christ* is Named as *Cleansing*, as *Redeeming* us, &c. without any Mention of his *Flesh* or *Body*. Are they therefore Excluded? This is such a sort of Reasoning, as if I invite you to *Eat* with me, you must have no *Drink* to your Dinner, because it was not Named. But if by *Eating* we Commonly mean the whole *Meal*, and *Drinking* is likewise Included, this *Criticism* upon the *Lord's Supper*, of calling it *Eating*, will Appear what it is, and not be thought Sufficient to Exclude the *Cup* in the *Sacrament*. And other Foundation you have none in *Scripture*. But if I once call it *Eating* the *Lord's Supper*, and several times call it both *Eating* and *Drinking*, will not the Latter explain the Former? Or will *Eating* exclude *Drinking*, though *Drinking* be expressly Named? To *Eat* the *Lord's Supper* is the only Phrase we use, I never heard any Body call it *Drinking* the *Supper*: And you may thence Prove that we have not the *Cup* in our *Sacrament*, as well as that the *Apostles* had it not, because it is said they *Eat Bread*, or broke *Bread*. But I have Over-Laboured this Point, because you lay so much Stress upon it.

I will now shew you another Restriction your *Church* has made upon the *Institutions* of *God*. As she has taken the *Cup* from the *Laity*, so has she taken another of your *Sacraments*, that is *Marriage* from the *Clergy*. I pass by the *Politick Views* and Advantages  
the

the Court of Rome has in this, as giving the Pope the more Absolute Command, and making Him in Effect *Head* of all the great Possessions of the Clergy, for the Canon Law obliges the Regular Bishops not to Dispose of their Estates by (a) *Will*, and the other Clergy not to be too Liberal of their *Alms* in their Sickness. And what they leave, the Pope disposes of as Grand *Treasurer* of the Church. But waving all this, I will Insist now only upon what Relates to *Conscience*. You reckon it a *Defilement* in your Church for a Clergy-Man to Marry. No great Complement to the Married State, which yet was Instituted of God in *Paradise* while Man was in his *Immacence*. And the Apostle says, (b) *Marriage is Honourable in All, and the Bed Undeiled*. And forbidding to Marry, is Reckoned one of the (c) *Doctrines of Devils*. And directions are given how a Bishop should Govern his *Wife* and *Children*, (d) for if a Man know not how to Rule his own House, how shall he take Care of the Church of God? Yet your Interpreters would have this *Wife* and this *House* to be the Church! St. Peter was a Married Man, and forsook not his Wife after he was an *Apostle*, but (e) led her about with him as other *Apostles* did. And that in the Primitive Church the Clergy did Marry is Plain from *Socrates his Eccles. Hist.* lib. i. cap. 11. and l. v. c. 22. The Vow of Single Life was not Imposed upon

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(a) *Decretal. Gregor. lib. 3 de Testam. tit. 26. cap. 7. 9.* (b) *Heb. xiii. 4.* (c) *1. Tim. iv. 3.* (d) *Chap. iii. 5.* (e) *1 Cor. ix. 5.*



upon the Clergy till Pope Hildebrand. See Matth. Westmon. ad An. 1074. Vincent. Spec. Hist. l. 24. c. 45. Antonin. l. 16. c. 1. ff. 21. And it was without Precedent (says Sigebert. Chron. ad An. 1074.) and, as many thought, out of an indiscreet Zeal, contrary to the Opinion of the Holy Fathers. But Hildebrand, was not Obeyed in this in England for above a Hundred Years after, for our ancient Records say, (a) All these Decrees availed nothing, for the Priests by the King's Consent still had their Wives as formerly. And Gregory the Great said, (b) That it was Lawful for such of the Clergy as could not contain, to Marry. And Pius the Second said the same, (c) That they may be allowed to Marry. And your great Canonist Panormitan says, (d) Ther is as great Reason to allow Priests to Marry now, as ever ther was to Refrain it. Let St. Bernard bear Witness in his time what Reason ther was for Allow- ing it, he says, (e) Ther are many who cannot be hid for their Multitude, nor do seek to be Concealed through their Impudence, who, being Restrained from the Nuptial Remedies, run into all Filthiness. And another says, (f) That few in those Days were free from Fornication. And Matthew Paris tells that the Pope thought it

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(a) Hiftor. Petroburg. An. 1127. ap. Spelm. T. 2. p. 36. (b) Responf. ad Interrog. Secund. Aug. Cantuar. (c) Pius 2. in Gefl. Concil. Bafil. See also Platin. in his Life. p. 329. (d) De Clericis conjug. can. cum Olim. (e) de Converf. ad Cleric. cap. 29. (f) Gloff. ad Gratian. Diff. 82. c. 5.

it almost a Miracle that a *Candidate* for a *Bishoprick* was said to be a *pure Virgin*. Whence the *Gloss. ad Gratian* in the Place just before Quoted, calls (a) *Fornication* but a *Venial Sin*. And it is Tollerated if not Allowed. (b) However it was Reckoned a less Sin in a *Priest* than *Marriage*. For this Reason, *Deadly Sin* is added to *Fornication* in our *Litany*. But why was *Celibacy* enjoined to the *Priests*? And why *Marriage* a greater Sin than *Fornication*? Because the First is a Breach of the Command of the *Church*, and the Latter of the Command of *God*! And the Difference of the *Punishment* of these in your *Church* shews that she thinks so; for a *Priest* committing *Fornication* comes off for a *Small Penance*, whereas if he *Marries* he is *Degraded*. May we not then say to the *Church* of *Rome*, as *Christ* to the *Church* of the *Jews*, in a Parallel Case, (c) *Full well ye Reject the Commandment of God, that ye may keep your own Tradition*.

But if *Marriage* be such a *Defilement* as is Unworthy a *Priest*, how came you to make a *Sacrament* of it? I suppose you cannot mean less by a *Sacrament* than a *Means* of *Grace*, you have made many less things so, as is shewed before. And would you Deprive the *Clergy* of any *Means* of *Grace*? Or is it your *Modesty* to put them upon the Level with the *Laity* for Depriving

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(a) *Decret. P. Alex. l. 3. tit. 2. c. 3. Gloss. ad Gratian. dist. 82. c. 5.*

(b) *ibid. Dist. 34. Can. 7. Costerus Enchirid. de Cœlibat. c. 17.*

(c) *Mark. vii. 9.*

them of the Cup in the Sacrament of Christ's own Institution?

Marriage is Honourable and Undesfiled in All, says the Apostle. No, say you, it is neither in a Priest. He says, (a) If Men cannot contain, let them Marry; for it is better to Marry than to Burn. No, say you, it is better to Burn than to Marry. And this you must say, Unless you suppose that All the Many Thousands of your Clergy, and Many of them Young Men are Every one of them Endowed with the Gift of Continency. Which would be a Miracle, if Experience did not Contradict it.

All Sober Christians, and even the Heathen, look upon Marriage as a Preserver and not a Breach of Chastity. St. Peter calls it a (b) Chaste Conversation. If it were not so, we may presume that Christ would not have Honoured it with His own Presence, and with His first Miracle, nor made it so frequently as He does, the Type and Representation of Heaven, and of His Union with the Church, calling Himself the Bridegroom and her His Spouse.

The Apostle says, (c) To avoid Fornication, let every Man have his own Wife, and every Woman her own Husband. No, say you, We Except all the Clergy, the Friars and the Nuns, whom we have put under Vows to the Contrary. And we will find other Means for them to obtain the Grace of Continency! Yes, and the

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(a) 1. Cor. vii. 9. (b) 1. Pet. iii. 2. (c) 1. Cor. vii. 2.

the World is full of the Effects of those *Means* !  
And know whether they are Better than those  
of *God's* Appointment !

It is strange that you who have so many  
*Means* of *Grace* of your own, should not let  
those very few which *Christ* has made stand as  
He left them !

(41.) But you Extend yours further than  
He did His, for He appointed None to be U-  
sed for those in the other World: But you  
have *Offices* to deliver *Souls* out of *Purgatory*.

L. That seems a *Charitable* Office.

G. But it is a very *Dark* one. We have  
not a Word in *Scripture* of any such State of  
the *Dead*, where *Souls* are put under Pains e-  
qual to those of *Hell*, except for the Duration.

L. No *Unclean* thing can enter into *Hea-  
ven*.

G. Is not the *Blood* of *Christ* Sufficient to  
Cleans Us (a) from all *Unrighteousness* ?

L. Yes, surely. But though God pardons  
the *Guilt* of *Sin*, yet His *Justice* will *Punish* in  
some Degree.

G. Then the *Guilt* is not fully Forgiven.

L. Not so, but that we may be *Punished* for  
it, as when *Afflictions*, *Diseases*, &c. are sent  
to us here upon Earth. God said to *David*,  
(b) *I have put away thy Sin, but the Child shall  
Die.*

N 2

G.

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(a) 1. *Joh.* i. 9. (b) ii. *Sam.* xii. 13.



G. And the Reason is given in the next Words, *because by this Deed thou hast given great Occasion to the Enemies of the Lord to Blaspheme*, as if God did Countenance such Wickedness ; therefore *David* was Punished so as his Enemies might perceive it. God punishes here either to vindicate his own Honour before Men : Or for a Trial of our *Faith*, as in the Case of *Job*, and to set forth such as Examples to others : Or for a Proof and Confirmation of our *Religion*, as in the Case of the *Prophets* and *Apostles*, *Confessors* and *Martyrs* : Or to *Correct* and *Recall* Obstinate *Sinners*, many have been *Reformed* by this Means : But all these Reasons respect this Life only. For you say not that *Souls* are made Better in *Purgatory*, for you suppose them to die in the Love of *God*, and to be in His Favour, before they go thither. And why then are they Punished, since they are not Purified by it ?

L. To satisfy the *Vindictive* Justice of *God*.

G. That is satisfy'd before they are Forgiven and Received into the Favour of *God*. Unless you mean by *Vindictive* such a *Spite* and *Revenge* as is seen among the most Ignoble Part of Mankind, to say, *I will Forgive, but I will at the same time be Revenged for what is past*. Which indeed is not Forgiveness, but a plain Unwillingness to Forgive. But a generous Forgiveness, upon a sincere Repentance, *Loves* and *Embraces*, and *Rejoices* to *Comfort* and heap *Favours*, like the *Father* of the *Returning Prodigal*.

gal. God says, He will not (a) Remember our Sins, that they shall not be Mentioned unto us, in the Day when we turn from our Wickedness. And how is that consistent with enduring the Pains of Hell for a Hundred, perhaps a Thousand Years for ought we know? And how do we know what Souls go to Purgatory? How long they Remain there? And which of them are Released? Can Prayers then for the Release-ment of such and such be made in Faith? Otherwise they are Sin, by the Apostle's Determination.

L. But the *Intention* is Pious.

G. So it is in all *Superstition*, very Pious, and that is it which Deceives. But God has Required, that our Zeal to Him should be (b) according to Knowledge. And that we (c) intrude not into things we have not seen. We have not seen any Revelation for Purgatory, or the State of Souls there.

L. But we have the *Tradition* of the Church for it.

G. Ther are Good and Bad *Traditions*. And they are much oftner taken in the Bad Sense throughout the *New Testament*. (d) Ye have made the Commandment of God of none Effect by your Tradition ——— Holding the Tradition of the Elders ——— Laying aside the Commandment of God, ye hold the Tradition of Men ——— Ye

N 3

Reject

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(a) Ilai. xliii. 25. Jer. xxxi. 34. Ezek. xviii. 22. xxxii. 12. 16. (b) Rom. x. 2. (c) Col. ii. 18; (d) Matth. xv. 6. Mar. vii. 3. 8. 9.

Reject the Commandment of God, that ye may keep your own Tradition—— (a) Vain Deceit, after the Tradition of Men—— Your vain Conversation received by Tradition from your Fathers. &c.

Yet ther is a Tradition which (for the Evidence of it) we are willing to admit, that is, according to the Rule of *Vincentius Lirinensis*, *Quod semper, ubique, & ab omnibus*, That which was always received, every where, and by all. And we are willing to join Issue with you upon this Tradition as to Purgatory. This is *Universal Tradition*. And you would not desire we should be concluded by any *Particular Tradition* of this or that Church or Place, for you know ther are many Deceits in such.

But *Veron* in his *Rule of Faith* (a Book much Applauded in *France*, and put into *English* for the Use of the *Roman Catholicks* here) sets out in the Beginning with a Definition of the *Rule of Faith*, of which he makes the first Requisit to be for any Article of *Faith*, that it be clearly *Revealed in Scripture* (and by no pretended *Revelation* since to any whatsoever) in express Words, or thence to be deduced by *Necessary Consequence*. Which when made appear as to Purgatory (or any other of the *Doctrines* in Dispute) we shall readily allow it. And till then, we cannot be Arraigned of *Heresy* for not Professing to Believe it.

This

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(a) Col. ii. 8. 1 Pet. i. 18.

This *intruding into things we have not seen*, proceeds, as the *Apostle* observes, from a (a) *Fleshly Mind*, Measuring *Spiritual* things by *Carnal*. We see it takes time to Purge the *Flesh* of Diseases and Defilements it has contracted, and it takes a great deal of Filing and Scrubbing to Cleanse Iron that has been long *Rusted*. Hence we conjecture the same as to *Souls* departed, that they must be Purged by *Fire*. But the Work of *God* upon the *Soul*, when He grants true *Faith* and *Repentance*, Operates far otherwile, it Effects the Cure all at once, as with those who looked upon the *Brazen Serpent*. Our *Saviour* Himself (b) makes the Comparison. And he (c) gave us an Example of it in the *Thief* upon the *Cross*, who was translated to *Paradise* the same Day he Died. And yet he had been a grievous Sinner, and Suffered justly for his Offences; his Repentance was Late, and he had made no Restitution; yet he did no *Penance* in *Purgatory*.

L. That was an Extraordinary Case, his *Faith* must be very Strong to be Converted upon the *Cross*.

G. That is more than we know, whether he might not have been Converted before. But however, it shews ther is no Necessity for *Purgatory* even for very great Offenders.

L. No doubt *God* may Excuse whom He pleases.

N 4

G.

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(a) Coll. ii. 18. (b) Joh. iii. 14, 15. (c) Luk. xxiii. 43.



G. How then do we know Whom He excuses, and whom not? And how can we Pray in *Faith*, that is, without *Sin*, to Deliver such a particular *Person* from thence?

But if there be no *Necessity* for it, as you have Granted in the Case of the *Thief*, how is it to be Imagined that *God* should keep so many Thousand *Souls*, for Many Years or Ages, in the most Extreme *Torments*, when there was no *Necessity* for it? And if the *Pope* has Power to Release out of *Purgatory*, he must be a very Cruel *Father* who keeps one *Soul* there, an Hour longer.

L. We see the *Church* imposing *Penance*, and yet Excusing some, or Shortning the Time more than to others.

G. The *Church* knows not the *Heart*, and must Judge by *Signs*, which yet Secure not from *Hypocrisie*. But this is all Forraign as to *God*, Who searcheth he *Heart*, and knoweth all that is in Man. And tho' our *Physick* of *Disciplin* works by Degrees, and the Issue is uncertain; yet *God* never Cures Imperfectly, *Christ* never Half-Healed any Man. And so it is when He pardons Sinners, (a) *Thy Sins are forgiven thee*. It is not said, *shall be forgiven*, or when thou hast performed such and such *Penances*, but the *Forgiveness* of his *Sins* was as Immediately wrought as the *Cure* of his *Body*. And *God* gives us all the Assurances that can be, in the Strongest Expressions, of our *Sins* being Absolutely and Totally *Forgiven*, as being  
(b)

(a) Luk. v. 20. (b) Psal. li. 9. Isai. xlv. 22. Col. ii. 14. Mic. vii. 19.

(b) all Blotted out, all cast into the Depths of the Sea. Never to be Remembred or Mentioned unto us any more, as before quoted. I will Heal (a) their Backsliding, I will Love them freely. He is Ready to Forgive. He Waiteth to have Mercy. He earnestly Remembreth, His Bowels are troubled for Sinners that they may Repent, and in the Day they turn from their Wickedness, He Forgiveth. For He doth not Afflict willingly, nor Grieve the Children of Men. It is for their Repentance and Reformation, but that Consideration is not in Purgatory.

But how will the poor Souls there (if any are there) be Deluded, if the Stock of *Supplication* should fail them, that is, the *Merits* of *Saints* for their good Works which they have done, over and above their Duty, and what they were Obligated to for their own *Salvation*, and therefore are Applied to others who had come Short of their Duty, to supply their Deficiencies; which is the Fund provided for the Discharge of the Prisoners in Purgatory? And this is Dispensed by the Pope to whom he thinks fit, as being the Grand *Treasurer* of the Church, and Consequently of these Super-Abundant *Merits* of the *Saints*. But we want a Text where St. Peter was Constituted such a *Treasurer*. Or that there is or can be any such *Treasury*. For can a Creature *Merit* at the hands of God, for ever so Great Endowments bestowed upon him? Is it a *Merit* to  
Receive

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(a) Hos. xiv. 4. Psal. lxxxvi. 5. Isai. xxx. 18. Jer. xxxi. 20. Ezek. xxxiii. 12. Lam. iii. 33.

Receive great Gifts? And if we Employ them to the best Advantage, is it more than is our Duty to do? And we are still (a) *unprofitable Servants*, as *Christ* Himself has told us. But was there ever a Man (*Christ* only excepted) who did all his Duty? Are not all Sinners? And if their *Repentance* entitle them to *Pardon*, yet this is far from *Merit*. My doing my Duty to Day, makes no Amends for my having Neglected it Yesterday. We find the greatest *Saints* applying to the *Mercy* of God, and not pleading their own *Merits*. *Jacob* said, (b) *I am not worthy of the least of all thy Mercies*, And *Job* who had (c) *None like him in the Earth, a Perfect and upright Man &c.* said, *I abhor my self, and Repent in Dust and Ashes.* And *Daniel*, the Man (d) *greatly Beloved*, Confessed his own Sins, as well as the Sins of the People. And *St. Paul* called himself the (e) *Chief of Sinners* not worthy to be an *Apostle* &c. And if the *Saints* own no *Merit* in themselves, then surely they will Disown all those who Apply to their *Merits*; and, as I said before concerning the *Worship* and *Invocation* of them, by which you hope to Gain them to be *Intercessors* for you, they must become your *Accusers*, by their Denial of their Acceptance of such *Worship* from you, which if they should Accept, it would make them *Evil Spirits*, as I have Quoted out of *St. Augustine*.

But

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(a) Luk. xvii. 10. (b) Gen. xxxii. 10. (c) Job. i. 8. xlii. 6.  
 (d) Dan. ix. 20. 23. (e) 1. Tim. i. 15. 1. Cor. xv. 9.

But what Creature dare plead Purity before God? (a) Behold He chargeth His Angels with Folly; and He putteth no trust in His Saints; yea the Heavens are not Clean in His Sight. How much more Abominable and Filthy is Man, who drinketh Iniquity like Water? And what is Man that he should be Clean? And he that is born of a Woman, that he should be Righteous? And if All (b) our Righteousnesses are as filthy Rags. If there be (c) Iniquity in our Holy things, in the Holy Sanctuary and Altar. What then is Clean? (d) And if the Righteous themselves shall scarcely be saved, what Merits have they to spare for others? Especially when they are not saved even by their own Works. (e) For by Grace ye are saved—— not of Works, lest any Man should Boast. Can any Man then Boast of his Works, as not only sufficient for his own Salvation, but over and above as Meritorious to be Applied to others, and to Deliver Souls out of Purgatory? No, My Lord, the Saints make no such Boasts. And will Disown all those who make them in their Name. For they know that (f) All have Sinned, and come short of the Glory of God; being Justified freely by His Grace, through the Redemption that is in Jesus Christ—— Where is Boasting then? It is Excluded. By what Law? Of Works? Nay, but by the Law of Faith. And every Man is Saved by his

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(a) Job. iv. 18. xv. 15. (b) Isai. lxiv. 6. (c) Exod. xxviii. 38. Lev. xvi. 33. (d) 1 Pct. iv. 18. (e) Eph. ii. 8. 9. (f) Rom. iii. 23, 24, 27.



his own *Faith*, not by the *Faith* of others. And God will (a) *Reward every Man according to his Works*, not the *Works* of others. Miserable then is the Condition of those Souls supposed to be in *Purgatory* if they must not thence be *Delivered* but by *Works of Supererogation*, when no Man can be saved by his own *Works*, for *We are saved*— (b) *Not according to our Works, but according to the Grace of God in Christ Jesus*. (c) *Not by Works of Righteousness which we have done, but according to His Mercy He saved us*— through *Jesus Christ our Saviour*. We have no other *Saviour*, nor can be *Saved* by the *Merits* of any other. None other can *Merit* from God. The greatest *Saint* that ever was is saved only by *Mercy*, and the *Forgiveness* of his *Sins*. Let us therefore not *Trust* to the *Supererogated Works* of those, which were not able to save *Themselves*. (d) *That every Mouth may be stopped, and all the World may become Guilty before God*. (e) *For in His Sight shall no Man living be Justified. There is none Righteous, no not one*.

But besides all this, there are *Degrees of Glory in Heaven*. So that if any could *Supererogate*, yet has he nothing to spare to others, because he has *Received* the full of his *Reward* himself. This shuts up *Purgatory* for Ever, by *Exhausting* every Penny of that  
Treasury

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(a) Matth. xvi. 27. (b) ii Tim. i. 9. (c) Tit. iii. 5. 6, (d) Rom. iii. 19. (e) 1<sup>a</sup> Pal. cxiii. 2<sup>d</sup>

*Treasury* reserved for Redemption from thence.

And the Expectation of having those many Sins called *Venial* with you Remitted after Death, does naturally make Men more Careless in their Life. And trusting to the *Merits* of others, will Abate their Diligence in being nicely Righteous themselves.

L. But we find some Instances among the *Fathers* of *Prayers* for the *Dead*.

G. Some few among the *Fathers* you may, but none in *Scripture*. But what were these *Prayers*? They were for *Peace* and *Rest* to those who were Supposed to be in *Peace*, yet might receive Increase of Happiness even before the *Resurrection*, As some suppose *Heaven* it self to Consist in an Eternal Increase of *Bliss*. But without this, We may Pray for the Continuance of *Peace* to those who are in *Peace*, though we know it will surely be; as when we Pray *Thy Kingdom come. Thy Will be done.* We know it must be, but this shews our Assent and Wishes for it. And in this Sense we also Pray for the *Dead*, That it would please God, (a) *shortly to Accomplish the Number of His Elect and to hasten His Kingdom,* that we, with all those that are Departed in the true Faith of His Holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in His Eternal and Everlasting Glory. And we bless Him, (b) *for all His Servants*  
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(a) *Order for the Burial of the Dead.* (b) *Communion Office.*  
Prayer for the Church Militant.

*Departed this Life in His Faith and Fear; beseeching Him to give us Grace so to follow their good Examples; that, with them, we may be Partakers of His Heavenly Kingdom. So that we Pray for Them as well as for our Selves, that we, with them, may be Partakers, &c. But neither these Prayers of ours nor those of the Ancients, have any Relation to Purgatory or delivering Souls from thence, as from a Place of Torment.*

Some of the Ancients had an Imagination of a Purging Fire through which Sinners were to pass, but they meant the General Conflagration at the Last Day. Which comes not at all to your Notion of Purgatory. But I would not trouble your Lordship with Excursions, or Debating every Branch of these Disputes, only give you a Summary View of the Heart of the Cause, and to see where the Matter Pinches. And indeed, My Lord, my Endeavour with your Lordship is rather to State the Case, than to Argue upon it; for Truth needs no more than to be fairly Shewn, it Convinces of it self; and Best when it is Naked, without the Fucus of Philosophy and Distinctions, which are Endsels.

These will put a Colour upon *Implicit* it self, and make you believe you Understand what you know nothing of! My Lord, give me Leave to say, your whole Religion is *Implicit*, not only as to the particular Points we have Discoursed, but your whole Publick Worship is such, while your Prayers are in a  
Language

*Language not Understood by the People. How then can they (c) Pray with the Understanding, as the Apostle requires? And how can they say Amen, seeing they Understand not what is said?*

*L. They have Prayers of their own, and carry little Prayers Books with them which they Read while the Priest is Repeating the Publick Offices.*

*G. But this is not Joining with the Priest, and they cannot say Amen to his Prayers. What then have they to do at Church? This is not Communion. It is purely Implicit, and nothing else but Opus Operatum. It is an Invention without Precedent, for it never Entered into the Head of Man or Church since the Creation, except only the Church of Rome. And of which the Apostle gives this Character, (d) Will they not say ye are Mad?*

*What is it short of this which Suarez says? (e) That it is not necessary to Prayer that the Person Praying should think of what he speaks. This is Opus Operatum, with a Witness! And a Parrat may be taught thus to Pray. And how do they Pray with the Priest, who are talking of Business, or Chatting of News while he is Offering up their Prayers to God, in a Language of which they Understand not one Word, and therefore cannot give Attention to it? And these are the Greatest Number, viz. of the Common People who cannot*  
*Read*

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(c) i Cor. xiv. 15, 16. (d) Ibid. ver. 23. (e) De Orat. lib. 3. c. 14. and Salmeron. &c.



Read, and so cannot carry private *Books* of *Devotion* with them; though if they did, it would not be *Joining* with the *Priest*, nor could these be called *Common Prayer*, which are Offered up with *One Accord*, pursuant to *St. Chrysostom's Prayer*, with which our daily *Publick Prayers* do Conclude.

And now, My Lord, upon the Whole, if the Advantage does not seem to your Lordship to lye on our side, in all the Particulars before Mentioned; yet can you have any Doubt of the Safety of your Soul in our way? Since all our Danger is, Omitting some things that might be *Profitable*, but cannot be called *Necessary*: Whereas if the Error lyes on your Side, you are Involved in Manifold *Superstitions*, and of Adding to and Substracting from the *Word of God*.

L. I confess nothing sticks with me but the *Church*, of being in the *Church*, and preserving the *Unity* of the *Church*.

G. Therefore I began with that, and desire to Close with it, for it is the *Jugulum Causa*.

I have shewed wherein the *Unity* of the *Church* did Consist, according to the Institution of *Christ*, and as the *Primitive Fathers* Understood it, that is, an *Unity* in *Faith*, and in the *Mutual Love* and good *Correspondence* of *Christians* and *Sister Churches*; though one *Sister* must be *Elder* than another, and *Rome* was not the *Eldest*: One might be *Greater*

or more *Powerful* than another, and this did vary, according to the *Course* of this *World*; *Jerusalem* was at first the only *Church* of *Christ*, then *Antioch* became the *Greatest* of the *Gentile Church*, where *Christianity* first Received its Name, afterwards *Rome* became the *Greatest*, from being the *Seat* of the *Roman Empire*, but *Constantinople* was the first Assumed an *Universal Supremacy*, when she became the *Head* of that *Empire*. And this was it which Broke the *Unity* of the *Sister Churches*, and filled them with *Schisms* and *Divisions* among themselves, one Affecting *Superiority* over another, and Encreasing it to an *Absolute Temporal Dominion*. Of which *Christ* said to the Apostles, (a) *It shall not be so among you*. And again, (for they Contended more than once for the *Superiority*) after the Institution and Celebration of the Holy *Eucharist*, just as He was going to Enter upon His Sacred *Passion*, and to take His final Leave of them, this Dispute arose again, *Which of them should be the Greatest*, and that was the Time to Determine it if Ever, but He again Checked their Ambition, and the Error of their Thought, as if the *Church* were to be Governed with *Temporal Sway* and Authority, like the Grandeur of *Secular Princes*, but told them plainly, (b) *Ye shall not be so*.

And in His farewell Sermon, continued upon the same Occasion, and at the same Time,

O

He

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(a) Matth. xx. 25. (b) Luk. xxii. 26.

He insisted much upon their *Unity*, and Placed it, not upon the *Superiority* of any One of them over the Others, but in their *Mutual Love* and good Agreement with Each other, in their *Union* with God and with *Himself*, upon which He wonderfully Expatriates in most Exalted Words, which take up four whole Chapters in St. *John*, and begins, (c) *Little Children, yet a little while I am with you — A new Commandment I give unto you, That ye Love one another — By this shall all Men know that ye are My Disciples, if ye have Love one to another.* This is the *Unity* of which *Christ* speaks in these His last Words to the *Apostles*. He said, (d) *My Kingdom is not of this World: If my Kingdom were of this World, then would my Servants Fight —* But he that calls himself *Servus Servorum*, the *Servant* of His *Servants*, has Fought, and Raised bloody Wars, in Defence, as he says, of this his Master's *Kingdom*! And he will have the *Government* of it just the same as of other *Kingdoms* of the World, and its *Unity* to Consist, like theirs, in being under one Absolute and Despotick *Head* or *King*. But no *Kingdom* of the Earth will Content him. He will be *Universal Monarch* of the whole World. And why? Because *Christ* is the *Head* of all *Churches*, and therefore must have an *Universal Vicar*. And from the same Parity of Reason, because (e) *God is the King* of

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(c) Joh. xiii. 33. (d) Joh. xviii. 36. (e) Psal. xlvii. 7.

of all the Earth, therefore He must have an *Universal Vicar* in *Temporals*. And if *England, France, Spain, &c.* should Contend which of them were this *Universal Vicar*, would not the Answer be Easy? That the Contest was foolish and vain, for though one *Kingdom* might be *Greater*, or more *Ancient* than another, yet was it still but a *Part* of the *Whole*, that is, of the *World*. And that God had Appointed no such *Universal Vicar*. The Case is exactly Parallel, unless it can be shewed, that *Christ* has Appointed such an *Universal Vicar* in the *Church*; And told us Plainly who it is, that we may obey Him. Which when done, we will own our selves *Hereticks, Schismatics*, and what you will, till we Return and Pay our Obedience to Him.

But on the other hand, if *Christ* has Appointed no such *Universal Vicar*, then are you under a Mortal *Mistake* concerning the *Unity* of the *Church*, which you Place wholly upon our being *United* in Obedience to such an One. And your *Church* is the Great Breaker of *Ecclesiastical Unity*, while she will bear no *Sister Church*, but will be the *Mother* of all *Churches*, though she be not the *Eldest*.

This, My Lord, is the very *Heart* of the *Cause*. And we are verily Persuaded that there is not the least Ground for this *Universal Supremacy*, either in the Holy *Scriptures*, or in *Antiquity*, or in the *Reason* of the Thing, or in *Fact*, since the first Foundation of *Chri-*



*stianity* to this Day, or that it was ever Acknowledged, or is Now, by the Majority of Christian Churches. And yet this is the Foundation of all the Disputes betwixt your Church and ours, and all other Christian Churches.

*Christ* foresaw the Consequences of trusting an *Universal Supremacy* in the Hands of *Fallible Men*. An *Universal King* must Ruin the World, for *Appeals* to Him must lye in all Causes from all the Parts of the Earth, and Men must Attend with their *Witnesses*, and all other things Necessary to carry on a *Law Suit*. The *Oppression* of this (beyond all other *Tyrannies*) may Appear by the *Appeals* to *Rome*, in the times of *Popery*, no further than from *England* thither, where *Causes* lasted from Age to Age, loudly Complained of in those Times, and Attempts made to Restrain it in some Measure by severall of our *Acts of Parliament*, but not to Purpose till the *Reformation*: And this indeed made the *Reformation* even *Necessary*, for the Preservation of the *People*, as well *Laity* as *Clergy*, who Groaned under this *Burden* which neither they nor their Fathers were able to Bear. Dr. Parker late Lord Bishop of *Oxford*, in his Excellent *Discourse sent to the late King James*, when he was *Arch Deacon of Canterbury*, Printed here in the Year 1690, says upon this Head, p. 29. *I my self enjoy a small Office in this Church, wherein my Predecessors had a Suit for a Privilege belonging to*  
it,

*it, hanging in the Court of Rome for some Hundreds of Years, till the very Time of the Dissolution of the Pope's Power. Hence we may Judge how it would be with the Churches in the Indies and the most Remote Places in the World, if it were All under his Power, as he Pretends! But the Good Providence of God has not Suffered it to Extend to Half of the Christian Churches (as before is said) and His Wisdom and Goodness has still Preserved the Major Part true Protestants against this Usurpation; besides the great Number He has Rescued from it, and has never Suffered any of these Reformed Churches or Nations to Return to it again, as before has been Observed: And besides that the Principle it self, and the Pretensions of the Pope to this Universal and Unlimited Supremacy are Beat down and Exploded by the Gallican Church, and others the most Learned who still Remain in his Communion whether he will or not, and though he Ex-Communicates them afresh every Year!*

And now, My Lord, I cannot but think it made Plain to a Demonstration, that this *Universal Supremacy* is a thing Impracticable; and that if it could be in *Fact*, it would be the greatest Ruin and Oppression to the Church that is Possible. And if an *Universal King* would be Insupportable to the *World*, how much more an *Universal Bishop* to the Church? For he must have an Absolute Dominion over our Faith, over the Holy Scrip-  
tures,

tures, and over the *Church*, which must suddenly Fall (as I before quoted *Gregory the Great*) if it comes to Depend upon One. And that whoever should Assume it, would be, as he Prophesied a *Lucifer*, and the fore-runner of *Anti-Christ*. And can he be less, if he has *Usurped* so vast an *Authority*, and *Infalibility* it self to Support it?

I said before, that an *Universal King* would make all *Wars* to be *Rebellion*, and so Incurable but by Utter Destruction. Thus it is with the *Universal Bishop*, Opposing his *Supremacy* is *Heresy*, *Schism*, and *Excommunication*: And is the only *Article* in your *Creed* to be Believed *Explicitly* as for the others *Implicit* will do for them all! That is, it is no Matter whether you Believe them or not, so the *Sovereignty* of the *Universal Bishop* be Maintained Inviolably!

But though every *King* is not a *Bishop*, yet the *Universal Bishop* must likewise be *Universal King*, with Power to *Depose* all *Kings* at his Pleasure. Of this I have spoke at large.

And though Nothing need be said to this Almighty Claim, both in *Spirituals* and *Temporals*, but to put you to the Proof of its *Institution* by *Christ*, who Disowned all Civil Power Himself, and said, (a) *Who made Me a Judge?* Yet I have gone further, (that this Cause might be put out of all Dispute) and shewed

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(a) Luk. xij. 14.

shewed the Inconsistency of your own Claim to be the only *Catholick Church*, and to Enjoy the true *Unity* of it, in these Particulars following.

1. Ther never was a *Church* called *Catholick*, in the Sense of *Rome*, that is, which was owned by all other *Churches* as their *Head*, at least since that of *Jerusalem*.

L. But we admit none other to be *Christian Churches* but those who do own it.

G. That is to say, it must do one way or other, if the *Mountain* will not come to *Mahomet*, *Mahomet* must go to the *Mountain*. It is like the *Bed Procrustes* made to fit all Persons, by *Stretching* those to the *Length* of it who were *Shorter*, and *Cutting* off Part of those who were *Longer* than it. Thus the *Church* of *Rome* becomes *Universal*, by *Stretching* her *Communion* to those who stand *Excommunicated* by her, and *Cutting* off all *Churches* who will not own her *Supremacy*. And thus she must be still *Universal*, though she had no more left than the *Diocess* of *Rome*; or suppose none but the *Pope* himself, then He would be the *Universal Church*! And it may well be *Preserved* in a *Pope*, if it may in one *Laick*, a *Woman*, or an *Infant*!

2. And then ther will be perfect *Unity*. And I am afraid not till then; for perfect *Unity* is not only in outward *Communion*, that is, being within the same *Walls* together: Or in *Subscribing* a *Formula* of *Articles* of *Faith*, half of which must be believed *Implicitly*:



But an *Unity* likewise in *Saving* or *Damning Principles* and *Practices*, in *Love* and *Charity*, for which Chiefly we shall be (a) Judged at the Last Day. If these are Wanting, the *Unity* will be very *Imperfect*, and stand us in little Stead.

3. Ther ought to be also an *Unity* where to place your *Infallibility* (else it is None) of which I have given four *Schemes*, each one Contradictory to all the Rest, and not yet Determined by your *Church*. And this is an *Unity* in *Faith* among you. It is the *Foundation* upon which your *Church* is Built.

4. There must be an *Unity* and full Agreement which of the *Articles* of your *Creed* are to be believed *Explicitly*, and which *Implicitly*, that is indeed which are Necessary to be Believed, and which not? Without this, your *Faith* is wholly Uncertain.

And till these things be Adjusted, you cannot be said to have *Unity* even in *Faith*.

And if you have not *Unity* in *Faith*; nor in those *Principles* and *Practices* which are no less Necessary to *Salvation*; Nor in that *Love* and *Charity* which *Christ* has made the *Characteristick* of *Christians*, and without which (b) no Man can know who are His *Disciples*: But instead of that, if you have Envyings and Strife among you, among your several Religious *Orders*, betwixt National and National *Church*, concerning

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(a) *Matth.* xxv. 31, &c. (b) *Joh.* xiii. 35.

ing the *Infallibility* and *Supremacy* of the *Pope*, and of his Power to Depose *Princes*, upon which the *Peace* and *Unity* of the *World*, and our eternal *Salvation* does depend ; and in short if you have no *Unity* concerning your *Rule* of *Faith* it self, or of your *Practice*, what will the *Unity* of *Outward Communion* do, upon which you lay the whole *Stress*? It will not so much as *Denominate* you *Christians*, far less to be the only *Christians* in the *World*, or the *Catholick Church*.

It is true that *Unity* in *Communion* is a Desirable thing, and ought to be preserved among all *Churches* ; but it is still a Part only of the *Unity* of the *Church*, as I have shewed. And that the *Supremacy* of the *Pope* has been the Chief Cause of the Breach of it. But yet it is not such a Breach as Destroys all other Parts of the *Unity* of the *Church*, their *Unity* in One *Lord*, One *Faith*, One *Baptism*. It may be called an Essential Part of the *Perfect Unity* of the *Church*, but, Alas! What is *Perfect* upon Earth? And it is not so *Essential* as that the Want of it should quite *Un-Church* ; so that if ther were not a *Church* upon Earth that did *Communicate* with another, yet they would not all Cease for that Cause only to be *Christian Churches*. As if all the *Nations* in the *World* were at *War* with each other, yet it would be the same *World* still and *God's* One *Kingdom* upon Earth, and each *Nation* a Part of it.

L. But the *Unity* of the *Church* ought to be more than that of the *Temporal World*.

G.

G. True. But we say, *Magis & Minus non variant Speciem*, that *More* or *Less* alter not the *Kind*, as a *Greater* or *less* Quantity of *Gold* (for Example) alters not the *Species* of the *Gold*. So *Unity* is *Unity*, be it more or less. And ther is an *Unity* among all *Nations*, even though at *War*, the *Unity* of *Blood*, and of *Reason*, being all made of one *Blood*, and all endowed with the same *Reason*, which makes them all Agree in some *Common Principles*, and all Appeal to *Reason* in the *Justice* of their *Wars*. But this *Unity* is not *Perfect* while they Bite and Devour one another.

And though the *Unity* is *Greater*, where *Revelation* is added to *Reason*, and Men Agree in the same *Religion* which we call the *Church*; yet this *Unity* is not *Perfect*, while ther are *Disputes*, *Animosities*, and various *Opinions* about it. And in the *Church* of *Rome* her self ther are great *Variety* of *Opinions* among those of her *Communion*, and *Animosities* thereupon Raised, so Great as gives her much *Trouble* to *Compose*, and sometimes finds it past her *Power*, and is forced to Bear what she cannot *Remedy*.

L. What do you mean then by the *Holy Catholick Church* in the *Creed*?

G. This *Article* was but late put into the *Creed*, on occasion of *Divisions* which arose among the *Churches*, to mind them that they were all *Members* of the same *Body*, of the one *Catholick Church*. The next *Article* Explains

plains this, and may be called a Part of it, *viz.* *The Communion of Saints*, and these are only the *Elect*, who are not visible upon *Earth*; and therefore must be Referred to *Heaven*, where only is the true *Communion of Saints*, without Mixture of the *Reprobate*, who are not *Members of Christ*, and but in Appearance of the *Church*. We have no *Unity of the Spirit* with these, and Consequently are not one *Body* with them: (a) For what *Fellowship* hath *Righteousness* with *Unrighteousness*? And what *Communion* hath *Light* with *Darkness*? And what *Concord* hath *Christ* with *Belial*? And what *Unity* hath that *Church* where these are mixed together? Therefore the *Archetypal* and truly *Catholic Church* in *Heaven*, is That which is Chiefly and Principally meant by the *Holy Catholic Church*, and the *Communion of Saints* in the *Creed*. And There only is perfect *Unity*.

There is the Great *Body of the Church*, there are but few at a time upon *Earth*, and of them we know not which belong to that truly *Catholic Church* or not. And who do not, cannot be truly *Catholics*, though they bear that Name with us. And of them so Called, you your selves will not say that there is Perfect *Unity* among them, in all the *Necessary* and most *Essential* Parts of it before Mentioned.

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(a) ii Cor. vi. 14.



But if that Article in the *Creed* had been meant in your Sense, it must have been the *Holy Roman Catholick Church*, and not left us to seek where to find this *Church*, the *Infallible Guide*. And you your selves have not found it, while you are in quite Contrary Opinions where to find it. But by leaving it in the General and Indefinitely under the Name the *Catholick Church* only, it is rather Exclusive of any Particular *Church*, and Extends to all *Christian Churches*, which make up the *Catholick Church* upon *Earth*, in such an *Unity* as our Fallen State will bear, where Human *Passions* are not Subdued, but mix themselves in our *Religious* as well as *Temporal* Concerns. Therefore by the *Unity* of the *Church* you cannot mean a *Perfect Unity*; no not even with your *Head*, and in *Doctrines* which are Indispensible towards your *Eternal Salvation*, as in the *Deposing Doctrine*, upon which the *Apostle* has Pronounced *Damnation*; and which, if not True, *Cardinal Perron*, as before Quoted, gives up the *Church* of *Rome*, for many Ages past, for the very *Synagogue* of *Antichrist*. See also the *Morals* of the *Jesuits*, which though Condemned by some, are Defended by others. This is not *Perfect Unity*, even in *Necessaries*; and the *Bull* in *Cæna* breaks it to pieces, where whole *Churches* and *Nations* are *Excommunicated* of those you say are in the *Unity* of the *Church*, and in his *Communion* who has *Excommunicated* them!

But

But if we will be Content with no *Unity* in the *Church* but what is *Perfect* in all things, the Consequence must be, that we have no *Unity* at all. As our Pretence to *Infallibility* is the greatest Instance of our *Fallibility*. And if we will have no *Guide* but who is *Infallible*, we must have None upon Earth. And so the *Church* is render'd wholly useless to us, if we may not take their Help, as *Instructors* and Rational *Guides*, or in the *Apostle's* Words, as (a) *Helpers of our Joy*, without giving them the *Dominion over our Faith*.

And indeed the Security you Demand of an outward *Infallible* Guide, is Altering the Course of *Nature*, or as I called it, finding fault with the *Creation*; for *God* has made us *Rational* Creatures, and given us no other Guide but our own *Reason*, with the Assistance of His *Grace*, to come at the Knowledge of *Himself*, and Consequently of all other things. And to find fault with this, is the *Clay* saying to the *Potter*, *Why hast thou made me thus?* To bid us Divest our selves wholly of our *Reason*, or to Believe *Implicitly*, which is the same thing; and is not in our Power, whatever we may think, because *Reason* is our *Nature*; and that we should not believe our Outward *Senses*, is indeed to make us other *Creatures* than *God* has Made us. And to Refuse the Assistance of a *Church*, because she is not *Infallible*,  
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(a) 2 Cor. 1. 24.

is Depriving our selves of a *Means* which God has Appointed ; and is the same Perverseness, as if we should Refuse to Consult a *Lawyer* or *Physician*, because it is Possible they may Err in their Judgment. But though I allow their Skill to be Better than mine, in their several Professions, yet we still keep to our selves so much Use of our *Reason*, that if I knew it was *Poison* the *Physician* were going to give me, I would not take it : And ther are some things so plain, that no *Lawyer* could Persuade me to. Much more ought we to be careful in our *Eternal* Concerns, and not to give our selves up *Implicitly* to any whatsoever, that if they should Direct us against the most Express Commands in *Scripture*, or the Dictates of *Reason* and Common *Morality*, or bid us Deny all our *Senses*, we must Acquiesce without Examining ! This is Abandoning both *Sense* and *Reason* which God gave us as a *Guide*, and therefore will Require it of us ; and this only is that which will Render us *Self-Condemed*, and bear Witness against us at the Last Day : For as I said, it is not in our Power to Extinguish *Reason* in us, tho' we may Blindfold it and keep it down for a time, yet it will Recoil upon us, and Convict us, wherein we have Departed from it: Without this there could not be such a thing as a *Sting* of *Conscience*, for what is that but a *Check* of our *Reason* ? What else is *Repentance*, or Returning from any *Error*, or from any *Evil* we have done ? You endeavour to Convert Men to your *Church* wholly upon their

their *Reason*, for you can have no other Topick whereby to lay hold of an Adversary: In vain therefore would you persuade him to Trust to that *Choice* of his *Reason* in Coming over to you, but never to Trust any other *Choice* his *Reason* should make afterwards, because it is very *Fallible*; I say this could not go down with any Man, but it must make him Doubt whether his *Reason* has Led him Right in the first *Choice* too of going to your Church, and from the same Argument, because his *Reason* is very *Fallible*. God says to us, (a) *Come now and let us Reason together*. We ask no more of you. Nay, you cannot Refuse it us, whether you will or not; for your own *Reason* will, as I said, one time or other Return upon you, and Convince you of Obstinacy in not Harkening to *Reason*, for without this you cannot be said to have Acted according to *Reason*. This renders me Inexcusable, whether I be *Right* or *Wrong*; for if my *Reason* Misleads me after due *Examination*, the *Error* is *Human*, and will be more easily Pardoned, but if I will not *Hear*, if I will not open my *Eyes*, it makes me *Guilty* though I were in the *Right*, because that is by *Chance*, and not my *Choice* upon *Reasonable Conviction*, which I have Refused. And *Truth* is never Afraid, for the more it is Canvassed it Appears the Brighter. It is strange to see those  
who

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(a) *Isac. i. 18.*



who Pretend to such an Assurance as is *Infallible*; and yet seek to Avoid the Light of *Reason*, as if Afraid of being Detected! And to Confess it in the very Body of their (a) *Canon Law*, where they *Excommunicate* any *Laick*, who shall Publickly or Privately Dispute concerning the *Catholick Faith*.

This Method will secure to them all that they have Caught: But if observed by others as well as by themselves, they would never Catch another: And it is a plain Indication that who are against *Reason*, *Reason* is against them.

For if *Reason* could be heard, it would make it very Obvious to you, That in all the particular Points before mentioned, the *Certainty* is on our Side, and the *Doubt* (at least) on yours: For Example, None make a *Doubt* but that we may lawfully Pray to *God*, and not before any *Image* of Him: Or without the *Worship* or *Invocation* of any *Saint* joined with Him; and so of all the Rest. But on your part, if what I have said make them not appear Unlawful to your Lordship, yet they must remain at least *Doubtful*, till some Stronger *Evidence* be produced for them than has hitherto been given. There is not a Prayer in the

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(a) *Inbibemus quoque ne cuicumque Laici persona liceat publice vel privatim de Fide Catholica disputare. Qui vero contra feceris, Excommunicationis laqueo innodetur.*

Corp. Jur. Can. Sext. Decretal. lib. Quint. Tit. ii. cap. ii. §. 1. Paris. 1687.

the Publick Offices of our Church to which you may not heartily say *Amen*, in full Faith and Assurance: Which is Impossible to say as to Purgatory, Invocation of *Saints*, &c. And then such Prayers must be *Sinful*. Rom. xiv. 23.

But you are Pinned down in all these particular Points by the Authority of a supposed *Universal Bishop*, wherein likewise you place the *Unity* of the Church. And yet ther never was such a *Bishop*, or *Universal Monarch*, unless any *Prince* calling himself so, would make him such. What is an *Universal Monarch* who was never owned by Half of those he calls his *Subjects*? And whose *Authority* is *Limited* and *Restrained*, and his *Excommunications* Despised, by those who Pretend to own him, and to be Subject to him? What is it to Fancy ones self *King* of all the *Earth*? And to place the *Unity* of the *World* in such a *Monarch* as never was in the *World*? And to call those *Rebels* from him, who never were in *Subjection* to him? This, my Lord, I have shewed to be the Case of the Greatest Part of the *Christian Churches*, and from the Beginning. And consequently this *Universal Supremacy* is meerly *Imaginary*. It was never Named by *Christ*, nor ever was in Fact. And so far is it from being the *Center* of *Unity*, that the Pretence to it has been the Great *Breach* of *Unity* among *Christian Churches*, and is at this Day: For this is it which stops the *Bishops* in the *Communion* of *Rome* from Exercising the *Freedom* of their own *Judgments*, and that

P

*Authority*

*Authority* which *Christ* has given them over their own Flocks, and will Require an Account of it from them; and which was freely Exercised by the *Bishops* in the Primitive Church; and which, if Restored, would open the way to that *Catholick Communion* so greatly Desired, and wherein the true *Unity* of the *Church* does Consist. Which never can be Hoped, while a *Negative* is given to the *Pope* in all the particular Points disputed, and especially concerning his own *Supremacy*. But if the *Bishops* of his Communion would think themselves at Liberty and under Obligation to Act of themselves, as in the Primitive Church; and as ordained by *Christ*; the Points we have Discourfed as to *Doctrine* and *Worship* seem to me so very Plain, that ther could be no Dispute which were the Safer Side to take: At least that it would not be thought a *Sin* so to Purge their Publick Offices as that other *Christians* might lawfully join in them: And let *Opinions* remain as *Opinions*, not made *Articles* of *Faith*, and *Conditions* of *Communion*. And to this nothing stands in the Way of the *Bishops* of *France*, at least, but the fear of that *Excommunication* from the *Pope* which is Renewed against them every Year, and which they Pretend not to Regard. But they are kept under by the Shadow of that Phantom of an *Universal Supremacy*, which never was in Being; and if it were, would be Insupportable and Ruin the *Church*; and which they themselves have in Effect already Rejected, as Inconsistent with the Libertys of the

the *Gallican* or any other *National Church*; and has bred all the Disputes betwixt them and the *Church of Rome*. And can never be Healed in good Earnest, if the *Pope* be Judge of the Controversy. See then the Cause of the Breach of *Catholick Unity*.

And now, my Lord, forgive me, for I am sensible that there is an Uneasiness at first and a Prejudice to hear any thing Contrary to those Principles in which one has been Educated from his Infancy, and thinks most Certain. But this must be overcome so far as to hear *Reason*, which will Confirm us the more if we be in the *Truth*, or otherwise Convince us of our *Error*, at least make it so far Excusable, that we have not Refused the Reasonable Means of Information: Without this, No Man could have been a *Christian* at first, nor has been since but by Accident, according to the Place where he was Born, or received his *Education*. But the *Prophet* calls a due Examination of these things, (a) a *shewing our selves to be Men*. And the *Apostle* gives it the Character of a *Nobleness* of Spirit in those who (b) *Searched the Scriptures daily, whether those things were so*. And therefore (says he) *Many of them Believed*, of the *Honourable* both Men and Women. Whilst those Bigotted who Stuck to *Implicite Faith* in the Church, it is said, (c) *Believed not*, but were *Moved with Envy*, and Stirred up *Persecution* a-

P 2

gainst

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(a) *Isai.* xlvii. 8. (b) *Act.* xvii. 11, 12. (c) *Ver.* 5.



gainst those who Disturbed them in their *Security*, like Waking one out of his *Sleep*, though when it is done, he will Thank those who have Raised him from *Darkness* to *Light*, to *Seeing* with his own *Eyes*, instead of being Led by others *Implicitly* in the *Dark*, and Lulled into *Dreams* of *Security* from his *Blindness*, in which he is Persuaded ther is less Danger of *Stumbling*, than if his *Eyes* were open, because every Man's *Sight* is not Good, and has Deceived Many ! Have I not taken a *Horse* for a *Man* at a Distance ? And does not a *Stick* look *Crooked* in the *Water* ? Why then should I trust my *Eyes* any more ? This is all the *Reason* ever I could hear for not trusting to our *Reason* ! And what is the Remedy proposed ? If it were to give us Rules whereby to Judge of true *Reason*, to *Help* it, and to *Trim* this *Lamp* which God has *Lighted* for us, this would be *Rational*, like *Clearing* our *Eyes* if they were *Dim* : But the Remedy you propose, is, to Shut *Reason* quite out, to make no more Use of it, to *Silence*, to *Extinguish* it ; and take *Implicit Faith* in its Room ; like pulling out one's *Eyes*, because they are not Good, and Choose to be Led by the Hand, and never Examine our Way any more ? But I think the *Apostle* recommends *Examining* to us, and I will Conclude with his Advice,

*Prove all things ; and hold fast that which is Good.* i Theff. v. 21.

## BOOKS *Decisive* and not *Answered.*

Dr. Barrow of the *Pope's Supremacy*, and the  
*Unity of the Church.* 1680.

Dr. Cosin (since Bishop of *Durham*) his *Scho-*  
*lastical History of the Canon of the Holy Scrip-*  
*ture.* 1657.

This is concerning the *Apocryphal Books.*

His *History of Trans-substantiation.* (the *English*  
*translation*) 1676. writ in *Latin.* 1657.

*The Devotions of the Roman Church.* 1674.

This is concerning the *Invocation of Saints*, of  
*Reliques*, and the *Legends.*

*The incurable Septicism of the Church of Rome.*  
1688.

This is concerning the *Rule of Faith.*

FINIS.

Books Decided and not  
Answered.

Dr. Barrow of the Pope's Supremacy, and the  
Unity of the Church. 1630.

Dr. Cotes (since Bishop of Durham) his  
Reply to the Answer of the Pope's Supremacy.

This is concerning the Pope's Books.

The History of the English Reformation (the English  
Reformation) 1630.

The History of the Roman Church. 1634.  
This is concerning the Reformation of the Church of  
Rome, and the Pope's Supremacy.

The History of the Supremacy of the Church of Rome.

This is concerning the State of the Church.

FINIS.

*with the preceding*

**Ex Bullario Laertii Cherubini,  
Romæ 1638.**

**T O M. III. p. 183.**

*Constitutio Pauli V. 63.*

*The Sixty third Constit-  
tution of Paul V.*

**E**Xcommunicatio & Anathematizatio quorumcunq; Hæreticorum, eorumq; fautorum ac Schismaticorum, vel Ecclesiasticam Libertatem lædenti-um, aut quoquo modo dispositis in hac Bulla, de more in die Cænæ Domini publicare solita, contravenientium.

**T**He Excommunicati-  
tion and Anathe-  
matization of all Here-  
ticks whatsoever, and  
their favourers, and  
Schismaticks, or of those  
who violate the Ecclesia-  
stical Liberty, or any ways  
infringe the Contents of  
this Bull, which is wont  
to be published on Maun-  
day-Thursdai.

Quoad omnia quasi Capitula hujus Bullæ (ultra Extravagan. 3. Pauli II. & Extravagan. 5. Sixti IV. in tit. de Penitentia & Remissi-

As for almost all the Chapters of this Bull, (besides the 3d Extrava-  
gant of Paul II. and the  
5th Extravagant of Six-  
tus IV. in the Title of

B

onibus)



onibus) habes supra  
 Constitut. 1. *Urbani V.*  
*fol. 215.* Constitut. 25.  
*Julii II. f. 482.* Consti-  
 tut. 10, *Pauli III. f.*  
*522.* necnon Constitut.  
 81. *Gregorii XIII. f.*  
*348. l. 2.* Aliorum au-  
 tem Bullas ejusmodi  
*Cana Domini nuncu-*  
*patas volens prætermi-*  
*si, his duntaxat con-*  
*tentus, ex quibus pro*  
*temporum conditione*  
*Romanos Pontifices a-*  
*liquid immutasse cog-*  
*noscat. Non tamen*  
*posthabui proxim ein-*  
*dicandas, uti apprime*  
*necessarias, & super*  
*hujus Bullæ capitibus*  
*specialiter editas.*

Extat ergo in hoc  
 Opere specialis edita  
 sanctio *Nicolai III. cir-*  
*ca § primum hujus*  
*Bullæ in ejus Const. 2.*  
*sup. fol. 143. & circa §*  
*2. extat Const. 5. Pii*  
*II. f. 290. l. 1. Circa*  
*§ 4. extat Const. 7. Pii*

*Penance and Remissions)*  
*you have them before or-*  
*dained in the first Consti-*  
*tution of Urban. V.*  
*f. 215. in the 25th Const.*  
*of Julius II. f. 482. in*  
*the 10th Const. of Paul*  
*III. f. 522. and in the*  
*81st Const. of Grego-*  
*ry XIII. f. 348. lib. 2.*  
*Other Bulls of this nature,*  
*called Bulls in Cana Do-*  
*mini, I have purposely*  
*omitted, being content*  
*with these; from which*  
*it may appear that the*  
*Popes have made some*  
*Variation in them, ac-*  
*cording to the Exigency*  
*of the Times. Yet I would*  
*not omit those which fol-*  
*low, as being especially*  
*necessary, and particularly*  
*published upon the severat*  
*Chapters of this Bull.*

There is extant there-  
 fore in this Collection, a  
 particular Edit of *Ni-*  
*colas III. about the 1st*  
*Section of this Bull in his*  
*2d Constitution, Sup.*  
*fol. 143. concerning*  
*Sect. 2. there is extant*  
*Const. 5. of Pius II. f.*  
 V,

V. f. 137. l. 2. Circa § 7. extat Const. 3. Nicolai V. f. 283. l. 1. Circa § 10 extat Canon Callisti l. in c. 23. caus. 24. q. 3. Circa § 11. respectu Cardinalium extat Const. 16. Leonis X. f. 420. l. 1. & alia 93. Pii V. f. 222. l. 2. Circa § 12. extat Const. 11. Alexandri VI. f. 352. Circa § 14. extat. Const. 2. Martini V. f. 239. & alia 17. Innocentii VIII. f. 343. ac altera 30. Leonis IX. f. 440. necnon alia 39. Clementis VII. f. 505. l. 1. & altera 19. Gregorii XIII. f. 290. l. 2. Circa § 15. multi sunt Canones in Corpore Juris, & extat Const. 10. Martini V. f. 247. Circa § 19. extat Const. 3. Urbani VI. f. 222. Et Circa § 20 extat Const. 8. Joannis XXII. f. 174. & alia 3. Clementis VI. f. 212. alia 13. Leonis 290. l. 1. concerning §. 4. there is extant, Const. 7. of Pius V. f. 137. l. 2. concerning §. 7. is extant, Const. 3. of Nicolas V. f. 283. l. 1. concerning §. 10. is extant a Canon of Calistus. in c. 23. Const. 24. qu. 3. Concerning §. 11. in respect of the Cardinals is extant, Const. 16. of Leo X. f. 420. l. 1. and Const. 93. of Pius V. f. 222. l. 2. Concerning § 12. is extant Const. 11. of Alexander VI. f. 352. Concerning § 14. is extant Const. 2. of Martin V. f. 239. and Const. 17. of Innocent VIII. f. 343. and Const. 30. of Leo X. f. 440. and Const. 39. of Clement VII. f. 505. l. 1. and Const. 19. of Gregory XIII. f. 290. l. 2. Concerning § 15. are many Canons in the Body of the Law, and Const. 10. of Martin V. f. 247.

X. f. 314. & altera II.  
Pauli IV. f. 595.

Concerning § 19. is ex-  
tant Const. 3. of Urban  
VI. f. 222. Concerning  
§ 20. is extant Const. 8.  
of John XXII. f. 174  
and Const. 3. of Cle-  
ment VI. f. 212. and  
Const. 13. of Leo X. f.  
314. and Const. 11. of  
Paul IV. f. 595.

Alia hujusmodi Ex-  
communicatio in die  
Cenæ Domini Promul-  
gari solita est in S. D.  
N. Urbani VIII. Const.  
62. (Pastoralis) infr.  
Tom. 4.

Paulus Episcopus, Ser-  
vatus Servorum Dei, ad  
perpetuam rei memo-  
riam.

**P**astoralis Romani  
Pontificis vigilan-  
tia & sollicitudo, cum  
in omni Reipublicæ  
Christianæ pace & tran-  
quillitate procuranda  
pro sui muneris officio  
assidue versatur, tum  
potissimum in Catho-

Concerning § 19. is ex-  
tant Const. 3. of Urban  
VI. f. 222. Concerning  
§ 20. is extant Const. 8.  
of John XXII. f. 174  
and Const. 3. of Cle-  
ment VI. f. 212. and  
Const. 13. of Leo X. f.  
314. and Const. 11. of  
Paul IV. f. 595.

Another like Excom-  
munication usually pub-  
lished on Maun-day  
Thursday, is extant in  
the 62d Constitution of  
our Holy Lord Urban  
VIII. infr. Tom. 4.

Paul Bishop, Servant  
of the Servants of  
God, in perpetual  
memory of the thing  
now Decreed.

**T**HE Pastoral vigi-  
lance and care of  
the Bishop of Rome, be-  
ing by the duty of his  
Office continually employ-  
ed in procuring by all  
means the Peace and tran-  
quility of Christendom,  
is more especially eminent  
licæ

licæ fidei sine qua impossibile est placere Deo, unitate atq; integritate retinenda, maxime elucet: Nimirum ut fideles Christi non sint parvuli fluctuantes, neq; circumferantur omni vento doctrinæ in nequitia hominum ad circumventionem erroris, sed omnes occurrant in unitate fidei & agnitionis Filii Dei in virum perfectum, neq; se in hujus vitæ societate & communione lædant, aut inter se alter alteri offensionem præbeat, sed potius in vinculo caritatis conjuncti, tanquam unius corporis membra sub Christo capite, ejusq; in terris Vicario Romano Pontifice Beatissimi Petri Successore, a quo totius Ecclesiæ unitas dimanat, augeantur in ædificatione, atq; ita divina gratia adjutrice sic præsentis vitæ quiete gaudeant,



deant, ut futura quoque beatitudine perfruantur. Ob quas sane causas *Romani* Pontifices prædecessores nostri hodierna die, quæ anniverfaria Dominicæ Cœnæ commemoratione solennis est, spirituales Ecclesiasticæ disciplinæ gladium, & salutaria iusticiæ arma per ministerium summi Apostolatus ad Dei gloriam & animarum salutem solenniter exercere consueverunt. Nos igitur, quibus nihil optabilius est, quam fidei inviolatam integritatem, publicam Pacem & Iustitiam, Deo autore, tueri, vetustum & solennem hunc morem sequentes;

§. 1. Excommunicamus & anathematizamus ex parte Dei Omnipotentis, Patris & Filii & Spiritus Sancti, auctoritate quoque

*Grace may so enjoy the tranquility of this present life, that they may also attain eternal happiness. For which Reasons the Bishops of Rome, our Predecessors, upon this day, which is dedicated to the Anniversary commemoration of our Lord's Supper, have been wont solemnly to exercise the Spiritual Sword of Ecclesiastical Discipline and wholsom Weapons of Justice by the Ministry of the Supreme Apostolate to the glory of God and salvation of Souls. We therefore, desiring nothing more than by the guidance of God to preserve inviolable the integrity of Faith, publick Peace and Justice; following this ancient and solemn Custom.*

§. 1. We excommunicate and anathematize in the name of God Almighty, Father, Son and Holy Ghost, and by the authority of the Blessed Apostles

Beatores

Beatorum Apostolorum Petri & Pauli, ac nostra, quoscunq; Hussitas, Vuichlephistas, Luteranos, Zuinglianos, Calvinistas, Ugonottos, Anabaptistas, Trinitarios, & a Christiana fide Apostatas, ac omnes & singulos alios Hæreticos, quocunque nomine censeantur, & cujuscunque sectæ existant; ac eis credentes, eorumque receptatores, fautores, & generaliter quoslibet illorum defensores; ac eorundem libros hæresin continentes, vel de Religione tractantes sine auctoritate nostra & Sedis Apostolicæ scienter legentes aut retinentes, imprimentes, seu quomodolibet defendentes, ex quavis causa publice vel occulte, quovis ingenio vel colore; necnon Schismaticos, & eos qui se a nostra & Romani

styles Peter and Paul, and by our own, all Hussites, Wiclephists, Lutherans, Zuinglians, Calvinists, Hugonets, Anabaptists, Trinitarians, and Apostates from the Christian Faith, and all other Hereticks by whatsoever name they are called, and of whatsoever Sect they be: As also their Adherents, Receivers, Favourers, and generally any Defenders of them; together with all who without our Authority, or that of the Apostolick See, knowingly read, keep, print, or any ways for any cause whatsoever publickly or privately on any pretext or colour defend their Books containing Heresie, or treating of Religion; as also Schismaticks, and those who withdraw themselves, or recede obstinately from the obedience of us, or the Bishop of Rome for the time being.

Pontificis pro tempore  
existentis obedientia  
pertinaciter subtra-  
hant vel recedunt.

§ 2. Item, Excommu-  
nicamus & anathema-  
tizamus omnes & singu-  
los, cujuscunq; status,  
gradus, seu conditionis  
fuerint, Univerſitates  
Collegia & Capitula,  
quocunque nomine  
nuncupentur, interdi-  
cimus, ab ordinationi-  
bus ſeu mandatis no-  
ſtris ac Romanorum  
Pontificum pro tem-  
pore existentium ad  
Univerſale futurum  
Concilium appellantes;  
necnon eos quorum  
auxilio vel favore ap-  
pellatum fuerit.

§ 3. Item, Excom-  
municamus & anathe-  
matizamus omnes Pi-  
ratas, Curſarios ac  
Latrunculos Mariti-  
mos, diſcurrentes Mare  
noſtrum, præcipue a  
Monte Argentario uſ-  
que ad Terracinam, ac  
omnes eorum fautores,

§ 2. *Further, We  
excommunicate and ana-  
themmatize all and ſingular,  
of whatſoever ſtation,  
degree or condition they  
be ; and interdict all  
Universities, Colleges  
and Chapters, by whatſo-  
ever name they are called ;  
who appeal from the Or-  
ders or Decrees of Us,  
or the Popes of Rome  
for the time being to a  
future General Council ;  
and thoſe by whoſe aid and  
favour the Appeal was  
made.*

§ 3. *Further, We  
excommunicate and ana-  
themmatize all Pirates,  
Corſairs and Robbers by  
Sea, roving about our  
Sea chiefly from Mount  
Argentiere to Terraci-  
na, and all their Abettors,  
Receivers and Defen-  
ders.*

receptatores

receptatores & defensores.

§ 4. Item, Excommunicamus & anathematizamus omnes & singulos, qui Christianorum quorumcunque navibus tempestate, seu in transversum (ut dici solet) iactatis, vel quoquo modo naufragium passis, seu in ipsis navibus, five ex eisdem ejecta in mare, vel in littore inventa, cujuscunque generis bona, tam in nostris, Tyrrheni & Adriatici, quam in cæteris cujusque Maris regionibus & littoribus, turripuerint; ita ut nec ob quodcunque Privilegium, Consuetudinem, aut longissimi etiam immemorabilis temporis possessionem, seu alium quemcunque prætextum excusari possint.

§ 5. Item Excommunicamus & anathematizamus omnes qui in terris suis nova Pe-

§ 4. Further, We excommunicate and anathematize all and singular, who when the Ships of any Christians are either driven out of the way by Tempest, or any ways suffer ship-wrack, convey away any Goods of what kind soever, either in the Ships themselves, or cast out of the Ships into the Sea, or found on the Shore, as well in our Tyrrhenian and Adriatick Seas, as in any other Divisions of Shores of all Seas whatsoever; so that they shall not be excused by any Privilege, Custom, or possession of time immemorial, or any other pretext whatsoever.

§ 5. Further, We excommunicate and anathematize all who impose or augment any new Tolls or  
dagia



dagia seu Gabellas, praterquam in casibus sibi a jure, seu ex speciali sedis Apostolicæ licentia permissis, imponunt vel augent, seu imponi vel augeri prohibita exigunt.

§ 6. Item, Excommunicamus & anathematizamus omnes falsarios literarum Apostolicarum, etiam in forma Brevis, ac Supplicationum, Gratiam vel Justitiam concipientium, per Romanum Pontificem vel S. R. E. Vicecancellarios seu gerentes vices eorum, aut de mandato ejusdem Pontificis signatarum, necnon falso publicantes literas Apostolicas, etiam in forma Brevis, & etiam falso signantes Supplicationes hujusmodi sub nomine Romani Pontificis seu Vicecancellarii, aut gerentium vices prædictorum.

*Gabells in their Dominions, except in cases permitted to them by Law, or by especial leave of the Apostolick See; or, who exact such Taxes forbidden to be imposed or augmented.*

§ 6. Further, We excommunicate and anathematize all Forgers of Apostolick Letters, even in form of a Brief, and of Supplications respecting Indulgence or Justice, signed by the Pope of Rome, or by the Vice-chancellors of the Holy See of Rome, or by their Deputies, or by the command of the said Pope; as also those who falsely publish the Apostolick Letters, even in form of a Brief; and those who falsely sign such Supplications in the name of the Pope of Rome, or the Vice-chancellor, or their Deputies.

§ 7. Item Excommunicamus & anathematizamus omnes illos, quia Saracenos, Turcas, & alios Christiani nominis hostes, & inimicos, vel Hæreticos per nostras vel hujus Sanctæ Sedis sententias expresse vel nominatim declaratos deferunt seu transmittunt Equos, Arma, Ferrum, filum Ferri, Stannum, Chalybem, omniaque Metallorum genera atque Bellica Instrumenta, Lignamina, Canapem, Funes, tam ex ipso Canape quam alia quacunque materia, & ipsam materiam, aliaque hujusmodi, quibus Christianos & Catholicos impugnant; necnon illos qui per se vel per alios de rebus statum Christianæ Reipublicæ concernentibus, in Christianorum perniciem & damnum ipsos Turcas & Christianæ Religionis inimicos, necnon

§ 7. Further, We excommunicate and anathematize all those, who carry or transmit to the Saracens, Turks, and other Enemies and Foes of the Christian Religion, or to those who are expressly and by name declared Hereticks by the Sentence of us, or of this Holy See, Horses, Arms, Iron, Dust of Iron, Tin, Steel, and all kind of Metals, and Warlike Instruments, Timber, Hemp, Ropes made as well of Hemp as of any other matter, & that matter whatsoever it be, and other things of this nature, which they make use of to the prejudice of Christians and Catholics: As also those who by themselves or others give intelligence of matters relating to the State of Christendom to the Turks and Enemies of the Christian Religion to the hurt and prejudice of Christians, or to Hereticks to the Prejudice of Hæreticos,

**H**ereticos, in damnum  
Catholicæ Religionis,  
certiores faciunt, illis-  
que ad id auxilium,  
consilium, vel favorem  
quomodo libet præ-  
stant. Non obstantibus  
quibuscunq; Privilegi-  
is, quibuscunq; Personis,  
Principibus, Rebus-  
publicis, per Nos &  
Sedem prædictam ha-  
tenus concessis, de  
huiusmodi prohibiti-  
one expressam menti-  
onem non facientibus.

§ 8. Item Excom-  
municamus & anathe-  
matizamus omnes im-  
pedientes seu invaden-  
tes eos, qui victualia seu  
alia ad usum Romana  
Curia necessaria ad-  
ducunt, ac etiam eos  
qui ne ad Romanum  
Curiam adducantur  
vel afferantur prohi-  
bent, impediunt seu  
perturbant, seu hæc  
facientes defendunt per  
se vel per alios, cuius-  
cunque fuerint ordinis  
præminentia, condi-

*the Catholick Religion,  
or who any ways afford to  
them counsell, assistance  
or favour; notwithstanding  
any Privileges hi-  
therto granted by Us and  
the aforesaid See to any  
Persons, Princes or com-  
monwealths; wherein  
express mention is not  
made of this prohibition.*

§ 8. Further, We  
excommunicate and ana-  
themize all hindering or  
invading those, who bring  
Provisions, or any other  
things necessary, for the  
use of the Court of Rome;  
as also those who forbid,  
hinder or obstruct the  
bringing or conducting of  
them to the Court of  
Rome; or who abet the  
doers of these things either  
by themselves, or by o-  
thers; of whatsoever  
order, preeminence, con-  
dition or quality they be,  
onis

tionis & status, etiam si Pontificali seu Regali aut alia quavis Ecclesiastica vel mundana præfulgeant dignitate.

§ 9. Item, Excommunicamus & anathematizamus omnes illos, qui ad sedem Apostolicam venientes, & recedentes ab eadem, sua vel aliorum opera interficiunt, mutilant, spoliunt, capiunt, detinent; necnon illos omnes qui jurisdictionem ordinariam vel delegatam a nobis vel nostris Judicibus non habentes, illam sibi temere vendicantes, similia contra morantes in eadem Curia audent perpetrare.

§ 10. Item, Excommunicamus & anathematizamus omnes interficientes, mutilantes, vulnerantes, detinentes, capientes seu deprædantes Romipe-

even although they be Bishops or Kings, nor invested with any other Ecclesiastical or Secular Dignity.

§ 9. Farther, We excommunicate and anathematize all those, who kill, maim, spoil, apprehend or detain by themselves, or by others, those who come to the Apostolick See, or return from it; as also all those who having no ordinary jurisdiction, nor any delegated by Us or our Judges, rashly challenging it to themselves, presume to commit any like actions against those who reside at the Court of Rome.

§ 10. Farther, We excommunicate and anathematize all who kill, maim, wound, detain, apprehend, or rob Travellers to Rome, or Pilgrims for the sake of



tas seu Perigrinos ad Urbem causa Devotionis accedentes, & in ea morantes, vel ab ipsa recedentes, & in his dantes auxilium, consilium, vel favorem.

§ 11. Item, Excommunicamus & anathematizamus omnes interficientes, vulnerantes, mutilantes, percutientes, capientes, carcerantes, detinentes, vel hostiliter insequentes S. R. E. Cardinales, ac Patriarchas, Archiepiscopos, Episcopos, Sedisq; Apostolicæ Legatos, vel nuncios, aut eos a suis Diæcesibus, Territoriis, Terris, seu Dominiis ejicientes, necnon ea mandantes vel rata habentes, seu præstantes in eis auxilium, consilium, vel favorem.

§ 12. Item Excommunicamus & anathematizamus omnes illos, qui per se vel per alios,

*Devotion or Pilgrimage going to that City, staying in it, or returning from it; and those who give aid, counsel or favour in these cases.*

§ 11. Further, We excommunicate and anathematize all who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner pursue the Cardinals of the Holy Church of Rome, and Patriarchs, Archbishops, Bishops, Legats or Nuncios of the Apostolick See; or those who drive them out of their Territories, Diocesses, Lands or Dominions; or those who command or allow these things to be done, or give aid, counsel and favour to them.

§ 12. Further, We excommunicate and anathematize all those, who by themselves or by others

personas

personas Ecclesiasticas quascunque, vel seculares ad Romanam Curiam super eorum causis & negotiis recurrentes, ac illa in eadem Curia prosequentes aut procurantes negotiorumque gestores, advocatos, procuratores & agentes, seu etiam Auditores vel Iudices super dictis causis vel negotiis deputatos, occasione causarum vel negotiorum huiusmodi occidunt, seu quoquo modo percutiunt, bonis spoliant; seu qui per se vel per alios, directe vel indirecte delicta huiusmodi committere, exequi vel procurare, aut in eisdem auxilium, consilium vel favorem prestare non verentur, cuiuscunque præeminentia & dignitatis fuerint.

§ 13. Item, Excommunicamus & anathematizamus omnes tam Ecclesiasticos quam Seculares, cuiuscunque

*slay or any ways strike or despoil any Ecclesiastical or Secular Persons having recourse to the Court of Rome for their Causes and Affairs; and prosecuting and managing them in the said Court, or even the Auditors or Judges deputed for the hearing and managing of the said Causes and Affairs, upon occasions of these Causes and Affairs: as also those who by themselves or by others directly or indirectly presume to act or procure the said Crimes, or to give aid, counsel or favour to them, of whatsoever preheminance or dignity they be.*

§ 13. Further, We excommunicate and anathemize all those as well Ecclesiasticks as Seculars, of whatsoever dignitatis,

dignitatis, qui prætex-  
 entes frivolam quan-  
 dam appellationem a  
 gravamine vel futura  
 executione literarum  
 Apostolicarum etiam in  
 forma Brevis, tam gra-  
 tiam quam justitiam  
 concernentium, nec-  
 non citationum, inhi-  
 bitionum, sequestratio-  
 num, monitoriorum,  
 processuum, executo-  
 rialium, & aliorum  
 Decretorum, a Nobis  
 & Sede prædicta seu  
 Legatis, Nunciis Præ-  
 fidentibus, Palatii no-  
 stri & Camera Aposto-  
 licæ Auditoribus, Com-  
 missariis, aliisque Ju-  
 dicibus & delegatis  
 Apostolicis emanato-  
 rum, & quæ pro tem-  
 pore emanaverint, aut  
 alias ad Curias Sæcu-  
 lares & Laicam pote-  
 statem recurrunt, & ab  
 ea instante etiam Fisci  
 Procuratore & Advoca-  
 to, appellationes  
 hujusmodi admitti, ac  
 lites, citationes, in-

nity they be, who under  
 pretence of a certain  
 frivolous appeal from the  
 injustice or future execu-  
 tion of the Apostolick  
 Letters, even in form of  
 a Breve, respecting as  
 well indulgent as justice,  
 as also from the injustice  
 and future execution of  
 Citations, Inhibitions,  
 Sequestrations, Monito-  
 ries, Processes, Executo-  
 rials and other Decrees,  
 issaing out, or which shall  
 at any time issue out from  
 Us and the aforesaid See,  
 or our Legates, Nuncios,  
 or Presidents, from the  
 Auditors of our Palace  
 and Apostolick Chamber,  
 from our Commissaries,  
 and other Apostolick  
 Judges and Delegates:  
 as also those, who any  
 other ways have recourse  
 to Secular Courts and the  
 Lay Power; and who  
 cause such Appeals to be  
 admitted by the Secular  
 Courts, even although  
 the Procurator and Ad-  
 vocate of the Exchequer  
 inhibitiones,

hibitiones, sequestra, should require it ; or who  
 monitoria, & alia præ- cause the aforesaid Let-  
 dicta, capi & retineri ters, Citations, Inhibiti-  
 faciunt. Quive illa ons, Sequestrations, Mo-  
 simpliciter, vel sine eo- nitories, &c. to be seized  
 rum beneplacito & con- or retained ; or those  
 sensu vel examine ex- who hinder or forbid the  
 ecutioni demandari, said Letters to be put in  
 aut ne Tabelliones & execution, either simply,  
 Notarii super hujusmo- or without their good  
 di literarum & proces- will, consent or examina-  
 suum executione, in- tion ; or who hinder or  
 strumenta vel acta con- forbid Scriveners or  
 ficere, aut confecta Notaries from making or  
 parti cujus interest, delivering when made to  
 tradere debeant, impe- the Parties concerned any  
 diunt vel prohibent, ac Instruments or Acts con-  
 etiam partes seu eorum cerning the Execution of  
 agentes, consanguine- these Letters and Proces-  
 os, affines, familiares, ses ; or who apprehend,  
 notarios, executores, strike, wound, imprison,  
 & sub-executores lite- detain, drive out of Ci-  
 rarum, citationum, mo- ties, Places and King-  
 nitoriorum, & aliorum doms, despoil of their  
 prædictorum capiunt, Goods, terrify, vex, and  
 percutiunt, vulnerant, threaten, either by them-  
 carcerant, detinent, ex selves or by others, pub-  
 Civitatibus, Locis, & lickly or privately, the  
 Regnis ejiciunt, bonis Parties, or their Agents,  
 spoliant, perterrefaci- Kindred on both sides,  
 unt, concutiunt & their Friends, Notaries,  
 comminantur per se the Executors or Sub-  
 vel per alium seu alios, executors of the said  
 Letters, Citations, Mo-



publice vel occulte ; quive alias quibuscunque personis in genere vel in specie, ne pro quibuscunque eorum negotiis prosequendis seu gratiis vel literis impetrandis ad *Romanam Curiam* accedant, aut recursum habeant, seu gratias ipsas vel literas a dicta Sede impetrent seu impetratis utantur, directe vel indirecte prohibere, statuere seu mandare, vel eas apud se aut notarios seu Tabelliones, vel alias quomodolibet retinere præsumunt.

§ 14. Item excommunicamus & anathematizamus omnes & singulos, qui per se vel alios, auctoritate propria ac de facto, quarumcunque exemptionum vel aliarum gratiarum & literarum Apostolicarum prætextu, beneficiales, & dicimarum, ac alias

*notories, &c. or who any other way presume directly or indirectly to forbid, ordain and command, any Persons in general or in particular, to betake themselves, or have recourse to the See of Rome to prosecute their Affairs of any kind, or to obtain Indulgences or Letters, or who forbid them to obtain the said Indulgences, or to make use of them when obtained of the said See; or who presume to retain the said Indulgences in their own hands, or in the hands of a Notary or a Scrivener or any other way.*

§ 14. Further, We Excommunicate and Anathemize all and singular, who by themselves or by others, by their own Authority and de facto, under pretence of any exemptions, or any other Apostolick Indulgences and Letters, take away the cognizance of Benefices, and Tithes, and other causas

causas spirituales ac spiritualibus annexas, ab Auditoribus & Commissariis nostris, aliisq; Judicibus Ecclesiasticis avocant; illarumve cursum & audientiam; ac personas, capitula, Conventus, Collegia, causas ipsas prosequi volentes impediunt ac se de illarum cognitione tanquam Judices interponunt. Quive partes actrices, quæ illas committi fecerunt, & faciunt, ad revocandum & revocari faciendum citationes vel inhibitiones aut alias literas in eis decretas, & ad faciendum vel consentiendum eos contra quos tales inhibitiones emanarunt a censuris & pænis in illis contentis absolvi, per statutum vel alias compellunt; vel executionem literarum Apostolicarum seu executorialium, processuum ac

*spiritual Causes, or annexed to spirituals from our Auditors and Commissaries, and other Ecclesiastical Judges; and hinder the proceeding and audience of them, and the Persons, Chapters, Convents, Colleges, desiring to prosecute the said Causes; or who intrude themselves as Judges in the Cognizance of them; or who by order, or any other way compel the Plaintiffs to withdraw, or cause to be withdrawn, their Citations, or Inhibitions, or any other Letters decreed in the spiritual Court; and the Defendants against whom such Inhibitions were issued out, to procure, or consent to be absolved from the Censures or Punishments contained in them; or who any ways hinder the execution of Apostolick Letters, Executorials, Processes and Decrees aforesaid; or give*

decretorum prædictorum quomodolibet impediunt, vel suum ad id favorem, consilium aut assensum præstant, etiam prætextu violentiæ prohibendæ, vel aliarum prætensionum, seu etiam, donec ipsi ad nos informandos, ut dicunt, supplicaverint aut supplicari fecerint; nisi supplicationes hujusmodi coram Nobis & sede Apostolica legitime prosequantur, etiam si talia committentes fuerint Præsidentes Cancellariorum, Consiliorum, Parlamentorum, Cancellarii, Vicecancellarii, Consilarii, ordinarii vel extraordinarii quorumcunque; Principum Sæcularium; etiam si Imperiali, Regali, Ducali, vel alia quacunque præfulgeant dignitate; aut Archiepiscopi, Episcopi, Abbates Commendarii seu Vicarii fuerint.

*or assent to it, even under pretence of hindring violence, or any other pretexts whatsoever, or even until they shall Petition us, or cause us to be Petitioned, for our better information, as is commonly pretended, unless they prosecute such Petitions before us and the Apostolick See in lawful form; even although those who commit such things should be Presidents of Chanceries, Councils, or Parliaments, Chancellors, Vice chancellors, ordinary or extraordinary Councillors of any secular Princes, (whether they be Emperors, Kings, Dukes, or any other dignity) or Archbishops, Bishops, Abbots, Commendataries or Vicars.*

§ 15. Quive ex eorum pretenso officio, vel ad instantiam partis, aut aliorum quorumcunq; personas Ecclesiasticas, Capitula, Conventus, Collegia Ecclesiarum quarumcunq; coram se ad suum Tribunal, Audientiam, Cancellariam, Concilium, vel Parlamentum, præter juris Canonici dispositionem, trahunt, vel trahi faciunt vel procurant, directe vel indirecte, quovis quæsito colore; necnon qui statuta, ordinationes, constitutiones, pragmaticas, seu quævis alia decreta in genere vel in specie, ex quavis causa & quovis quæsito colore, ac etiam prætextu cujusvis consuetudinis & privilegii, vel alias quomodolibet fecerint, ordinaverint & publicaverint, vel factis & ordinatis usi fuerint, unde libertas Ecclesiastica tollitur, seu in a-

§ 15. *Also those who under pretence of their Office, or at the instance of any party, or of any others, draw, or cause and procure to be drawn, directly, or indirectly, upon any pretext whatsoever, Ecclesiastical Persons, Chapters, Convents, Colleges of any Churches, before them to their Tribunal, Audience, Chancery, Counsel, or Parliament, against the Rules of the Canon-Law; as also those who for any cause, or under any pretext, or by pretence of any Custom or Privilege, or any other way, shall make, enact, and publish any Statutes, Orders, Constitutions, Pragmaticks, or any other Decrees in general or in particular; or shall use them when made and enacted; whereby the Ecclesiastical Liberty is violated, or any ways injured or depressed; or by any other means restrained; or whereby the Rights of us and of the said See, and of any other*  
liquo



liquo læditur vel deprimatur, aut alio quovis modo restringitur, seu nostris & dictæ sedis, ac quarumcunq; ecclesiarum juribus quomodolibet directe vel indirecte, tacite vel expresse præjudicatur.

*Churches, are any way directly or indirectly, tacitely or expressly prejudged,*

§ 16. Necnon qui Archiepiscopos, Episcopos, aliosq; superiores & inferiores Prælatos, & omnes alios quoscunq; Judices Ecclesiasticos ordinarios quomodolibet hac de causa directe vel indirecte, carcerando vel molestando eorum agentes, procuratores, familiares, necnon consanguineos & affines, aut alias impediunt, quo minus jurisdictione sua Ecclesiastica contra quoscunque utantur, secundum quod Canones & sacræ constitutiones Ecclesiasticæ, & decreta Conciliorum Generalium, &

§. 16. *Also those who upon this account directly or indirectly hinder Archbishops, Bishops, and other superior and inferior Prelates, and all other ordinary Ecclesiastical Judges whatsoever by any means, either by imprisoning or molesting their Agents, Proctors, Domesticks, kindred on both sides, or by any other way from exerting their Ecclesiastical jurisdiction against any persons whatsoever, according as the Canons and sacred Ecclesiastical Constitutions and Decrees of General Councils, and especially that of Trent, do appoint; as also those who præferim*

præsertim Tridentini, statuunt; ac etiam eos qui post ipsorum ordinariorum ac etiam ab eis delegatorum quorumcunq; sententias & decreta, aut alias fori ecclesiastici iudicium eludentes, ad Cancellarias & alias Curias seculares recurrunt, & ab illis prohibitiones & mandata etiam pœnalia, ordinariis aut delegatis prædictis decerni, & contra illos exequi procurant; eos quoq; qui hæc decernunt & exequuntur, seu dant auxilium, concilium, patrocinium & favorem in eisdem.

§ 17. Quive jurisdictiones seu fructus, redditus & proventus ad nos & sedem Apostolicam, & quascunque Ecclesiasticas personas ratione Ecclesiarum, Monasteriorum & aliorum beneficiorum Ecclesiasticorum pertinentes usurpant,

*after the sentence and decrees of the Ordinaries themselves, or of those delegated by them, or by any other means eluding the judgment of the Ecclesiastical Court, have recourse to Chanceries or other secular Courts, and procure thence Prohibitions and even Penal Mandates to be decreed against the said Ordinaries and Delegates and executed against them; also those who make and execute these Decrees, or who give aid, counsel, countenance or favour to them.*

§ 17. *Also those who usurp any Jurisdictions, Fruits, Revenues, and Emoluments belonging to Us and the Apostolick See, and any Ecclesiastical persons upon account of any Churches, Monasteries, or other Ecclesiastical benefices; or who upon any occasion or cause seque-*

vel etiam quavis occasione vel causa sine Romani Pontificis vel aliorum ad id legitimam facultatem habentium expressa licentia sequestrant.

§ 18. Quive collectas, decimas, talleas, præstantias & alia onera Clericis, Prælati & aliis personis Ecclesiasticis, ac eorum & Ecclesiarum, Monasteriorum & aliorum beneficiorum Ecclesiasticorum bonis, illorumve fructibus, redditibus & proventibus hujusmodi, absque simili Romani Pontificis speciali & expressa licentia imponunt, & diversis etiam exquisitis modis exigunt, aut sic imposita a iponte dantibus & concedentibus recipiunt. Necnon qui per se vel alios directe vel indirecte prædicta facere, exequi vel procurare, aut in eisdem auxilium, consilium vel favorem præstare non verentur, cu-

*ster the said Revenues without the express leave of the Bishop of Rome, or others having lawful power to do it.*

§ 18. Also those who without the like special and express licence of the Pope of Rome impose Tributes, Tenths, Talleys, Subsidies, and other Charges upon Clergy-men, Prelates, and other Ecclesiastical Persons, and the Goods, Fruits, Revenues and Emoluments of them and of the Churches, Monasteries, and other Ecclesiastical Benefices; and exact them by divers artifices, or even receive them so imposed from the Clergy, although they should of their own accord grant and give them: Also those who by themselves or others directly or indirectly fear not to do, execute or procure the said things, or to give aid, counsel or favor to them, of whatsoever preeminence, dignity, order, juscuq;

juscunq; sint præmi-  
nentia, dignitatis, ordi-  
nis, conditionis aut sta-  
tus, etiam si Imperiali  
aut Regali fulgeant  
dignitate; seu Princi-  
pes, Duces, Comites,  
Barones, et alii Poten-  
tatus; quicunq; etiam  
Regnis, Provinciis, Ci-  
vitatibus & Terris quo-  
modo Præsidentes,  
consiliarii & Senatores,  
aut quavis etiam Pon-  
tificiali dignitate insigni-  
ti. Innovantes decre-  
ta super his per Sacros  
Canones, tam in *Latera-*  
*nensi* novissime celebra-  
to, quam aliis Conciliis  
generalibus edita, eti-  
am cum censuris & pæ-  
nis in eis contentis.

§ 19. Item, Excom-  
municamus & anathe-  
matizamus omnes &  
quoscunq; Magistratus  
& Judices, Notarios,  
Scribas, Executores,  
Subexecutores quomo-  
dolibet se interponen-  
tes in causis capitalibus  
seu criminalibus contra

*condition or quality they  
be, although they be Em-  
perors, or Kings, or Prin-  
ces, Dukes, Earls, Ba-  
rons, and other Potentates  
whatsoever, even Presti-  
dents of Kingdoms, Pro-  
vinces, Cities and Terri-  
tories, Counsellors, and  
Senators, or invested even  
with any Pontifical Digni-  
ty. Renewing the Decrees  
set forth concerning these  
Matters by the Sacred Ca-  
nons, as well in the last  
Council of Lateran, as  
in other General Councils,  
together with the Censures  
and Punishments con-  
tained in them.*

§ 19. Further, We  
excommunicate and ana-  
themize all and every  
Magistrates and Judges,  
Notaries, Scribes, Execu-  
tors, Subexecutors, any  
ways intruding them-  
selves in capital or crimi-  
nal causes against Ecclesi-  
astical Persons by proccessing,  
Personas



Personas Ecclesiasticas, illas processando, banniendo, seu sententias contra illas proferendo vel exequendo sine speciali, specifica & expressa hujus Sanctæ Sedis Apostolicæ licentia; quique ejusmodi licentiam ad Personas & casus non expresso extendunt, vel alias illa perperam abutuntur, etiam si talia committentes fuerint Consiliarii, Senatores, Præsidentes, Cancellarii, Vicecancellarii, aut quovis alio nomine nuncupati.

§ 20. Item, Excommunicamus & anathematizamus omnes illos, qui per se seu alios, directe vel indirecte, sub quocunq; titulo seu colore invadere, destrucere, occupare & detinere præsumperint, in totum vel in partem Almam Urbem, Regnum Sicilia, Insulas Sardinia & Corsica, Terras circa Pharum, Patrimonium

*banishing, or apprehending them, or pronouncing or executing any sentences against them, without the special, particular and express licence of this Holy Apostolical See; also those who extend such licences to Persons or Cases not expressed, or any other way unjustly abuse them; altho' the Offender should be Counsellors, Senators, Presidents, Chancellors, Vice-Chancellors, or intitled by any other name.*

§ 20. Further, We excommunicate and anathematize all those, who by themselves, or by others, directly or indirectly, under any Title or Colour whatsoever shall presume to invade, destroy, seize, and detain, in whole or in part, the City of Rome, the Kingdom of Sicily, the Islands of Sardinia and Corsica, the Territories about Faro, St. Peter's

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B. Petri in Tuscia, Ducatum Spoletanum, Comitatum Venaysinum, Sabinensem, Marchiam, Anconitanam, Massam, Trebariam, Romandiola, Campaniam, & Maritimas Provincias, illarumque Terras & loca, ac Terras specialis commissionis Arnulforum, Civitatesq; nostras Bononiam, Casenam, Ariminum, Beneventum, Perusium, Avinionem, Civitatem Castelli, Tudertum, Ferrariam, Comaclum, & alias Civitates, Terras, & loca, vel jura ad ipsam Romanam Ecclesiam pertinentia, dictæque Romana Ecclesiæ mediate vel immediate subjecta, necnon supremam jurisdictionem in illis, Nobis & eidem Romana Ecclesiæ competentem, de facto usurpare, perturbare, retinere & vexare variis modis præsumunt, nec non adhaerentes, fautores, & defensores eo-

*Patrimony in Tuscany, the Dukedom of Spoleto, the County of Venoso, and Sabinum, Marca di Ancona, Massa, Trebaria, Romandiola, Campania, and the Maritime Provinces, and their Territories and Places, and the Lands held in special commission by the Arnulfi, and our Cities of Bononia, Casena, Ariminum, Beneventum, Perusium, Avignon, Città di Castello, Todi, Ferrara, Comaclo, and other Cities, Lands and Places and Rights belonging to the Church of Rome, and subjected mediately or immediately to the said Church of Rome; also those who presume by divers means to usurp, disturb, detain, and vex the supreme Jurisdiction to the said Dominions belonging to Us and the Church of Rome; also their Adherents, Favour-  
 rum,*

rum, seu illis auxilium, consilium, vel favorem quomodolibet præstantes.

§ 21. Volentes præsententes nostros Processus, ac omnia & quæcunq; his literis contenta, quousque alii hujusmodi processus a Nobis aut Romano Pontifice pro tempore existente fiant aut publicentur, durare, suosq; effectus omnino fortiri.

§ 22. Cæterum a prædictis sententiis nullus per alium quam per Romanum Pontificem, nisi in mortis articulo constitutus, nec etiam tunc, nisi de stando Ecclesiæ mandatis & satisfaciendo cautione præstita, absolvi possit, etiam prætextu quarumvis facultatum & indulgentiarum quibuscunque personis Ecclesiasticis, secularibus, & quorumvis Ordinum, etiam Mendicantium & Militarum, regularibus,

ers and Defenders, or those who any way give assistance, counsel or favour to them.

§ 21. Willing that our present Processes, and all and every thing contained in these Letters, continue in force, and be put in execution; till other Processes of this kind be made and published by Us and the Pope of Rome for the time being.

§ 22. In fine, none may be absolved from the aforesaid Censures by any other than by the Pope of Rome, unless he be at the point of death, nor even then, unless he giveth caution to stand to the commands of the Church, and give satisfaction. In all other cases none shall be absolved, not even under pretence of any Faculties or Indulgences granted and renewed by Us and the said See, and the Decrees of any Council, by Words, Letters, or any  
etiam

etiam Episcopali vel alia majori dignitate præditi, ipsisque ordinibus & eorum Monasteriis, Conventibus, & Domibus ac Capitulis, Collegiis, Confraternitatibus, Congregationibus, Hospitalibus, & locis piis, necnon Laicis, etiam si Imperiali, Regali, & alia, mundana excellentia fulgentibus, per Nos & dictam Sedem ac cujusvis Concilii decreta, verbo, literis, aut alia quacunque Scriptura in genere & in specie concessorum & innovatorum, ac concedendorum & innovandorum.

§ 23. Quod si forte aliqui contra tenorem præsentium talibus excommunicatione & anathemate laqueatis, vel illorum alicui absolutionis beneficium impendere de facto præsumpserint, eos excommunicationis sententia innodamus, gravius

*other Writing, in general or in particular, to any Persons Ecclesiastical, Secular, and Regular of any Orders, even of the Mendicant and Military Orders, or to any Persons invested with Episcopal, or any greater Dignity, and to Orders themselves and their Monasteries, Convents, Houses and Chapters, to Colleges, Confraternities, Congregations, Hospitals, and Pious Places, as also to Laymen, although they should be Emperors, Kings, or eminent in any other secular Dignity.*

§ 23. If by chance any shall against the tenor of these Presents, de facto, presume to bestow the benefit of Absolution upon any such involved in excommunication, and anathema, or any of them; we include them in the Sentence of Excommunication, and  
contra



contra eos spiritualiter  
& temporaliter, prout  
expedire noverimus  
processuri.

§ 24. Declarantes ac  
protestantes quamcun-  
que absolutionem, eti-  
amsi solenniter per Nos  
faciendam, prædictos  
excommunicatos sub  
præsentibus compre-  
hensos, nisi prius a præ-  
missis cum vero propo-  
sito similia ulterius non  
committendi, destite-  
rint, ac quoad eos, qui  
contra ecclesiasticam li-  
bertatem, ut præmitti-  
tur, statuta fecerint, ni-  
si prius statuta, ordina-  
tiones, constitutiones,  
pragmaticas, & decreta  
huiusmodi publice re-  
vocaverint, & ex Ar-  
chivis seu Capitulari-  
bus, locis aut libris, in  
quibus annotata reperi-  
untur, deleri & cassari,  
ac Nos de revocatione  
huiusmodi certiores fe-  
cerint, eos non compre-

*shall afterwards proceed  
more severely against them  
both by spiritual and tem-  
poral Punishments, as we  
shall think most conveni-  
ent:*

§ 24. *Declaring and  
protesting that no Absolu-  
tion, altho' solemnly made  
by Us, shall comprehend,  
or any other way avail the  
aforesaid excommunica-  
ted Persons comprehended  
under these present Let-  
ters; unless they desist  
from the premisses with a  
firm purpose of never com-  
mitting the like thing; nor  
those, who, as was before  
said, have made Statutes  
against the Ecclesiastical  
Liberty; unless they first  
publicly revoke these Sta-  
tutes, Orders, Constituti-  
ons, Pragmaticks and  
Decrees, and cause them to  
be blotted and expunged  
out of the Archives, Rolls,  
and Registers wherein they  
are preserved, and farther  
certify Us of this revoca-  
tion: moreover, that by  
any such Absolution, or  
hendere,*

hendere, nec eis aliter suffragari; quin etiam per huiusmodi absoluti-  
onem, aut quoscunque alios actus contrarios tacitos vel expressos, ac etiam per patientiam & tolerantiam nostram vel Successorum nostrorum, quantocunq; tempore continuatam, præmissis omnibus & singulis, ac quibuscunque juribus Sedis Apostolicæ ac Sanctæ Romanæ Ecclesiæ undecunq; & quandocunque quæsitis, vel quærendis nullatenus præjudicari posse aut debere.

§ 25. Non obstantibus privilegiis, indulgentiis, indultis, & literis Apostolicis generalibus vel specialibus supradictis, vel eorum alicui, seu aliquibus aliis cujuscunq; ordinis, status vel conditionis, dignitatis & præeminentiæ fuerint, etiamsi, ut præmittitur, Pontificali, Imperiali, Regali,

*any other contrary Acts, tacite or express, or even by the connivance and toleration of Us and our Successors for how long time soever continued, none nor any of the Premisses, nor any Right of the Apostolick See and Holy Church of Rome howsoever and whensoever obtained, or to be obtained, can or ought to be prejudged or receive any prejudice.*

§ 25. *Notwithstanding any Privileges, Indulgences, Grants, and Apostolick Letters general or special, granted by the Holy See to any of the aforesaid Persons, or any one of them, or any others, of whatsoever order, quality or condition, dignity, and preheminence they be; although, as was before said, they should be Bishop-  
li,*

li, seu quavis Ecclesiastica & mundana præfulgeant dignitate, vel eorum Regnis, Provinciis, civitatibus seu locis a prædicta Sede ex quavis causa etiam per viam contractus aut remunerationis, & sub quavis alia forma & tenore, ac cum quibuscumque clausulis, etiam derogatoriis concessis, etiam continentibus quod excommunicari, anathematizari vel interdici non possint, per literas Apostolicas non facientes plenam & expressam ac de verbo ad verbum de indulto huiusmodi, ac de ordinibus, locis, nominibus propriis, cognominibus & dignitatibus eorum mentionem, necnon consuetudinibus, etiam immemorabilibus, ac præscriptionibus quantumcunque longissimis, & aliis quibuscumque observantiis scriptis vel

*ops, Emperors, Kings, eminent in any other Ecclesiastick or Secular Dignity, or to their Kingdoms, Provinces, Cities, and Dominions, for any cause whatsoever, even by way of contract or reward, and under any other form and tenor, and with any Clauses whatsoever, even derogatory of those which should derogate from them; or even containing that the said Persons or Places shall not be excommunicated, anathematized or interdicted by any Apostolick Letters, which do not make full and express mention and exact repetition of the said Grant, and of the Orders, Places, Proper names, Surnames and Dignities of the said Persons; as also notwithstanding all Customs, even immemorial, and prescriptions how long soever, and any other Observances written or not written, by which the said Person*

non scriptis, per quæ contra hos nostros Processus ac sententias, quo minus includantur in eis, se juvare valeant ac tueri. Quæ omnia quoad hoc, eorum omnium tenores, ac si ad verbum, nihil penitus omisso, inferentur, præsentibus pro expressis habentes penitus tollimus, & omnino revocamus: cæterisque contrariis quibuscunque.

§ 26. Ut vero præfentes nostri processus ad publicam omnium notitiam facilius deducantur, Chartas seu Membranas Processus ipsos continentes, valvis Ecclesiæ S. Joannis Lateranensis, & Basilicæ Principis Apostolorum de Urbe appendi faciemus, ut ii, quos Processus hujusmodi concernunt, quod ad ipsos non pervenerint, aut quod ipsos ignorave-

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*sons may help and defend themselves against these our Processes and Censures from being included in them. All which Grants, as far as relates to this matter, and the whole tenor of them, accounting them expressed in these Presents as if they had been verbatim inserted, nothing omitted, we utterly abolish and wholly revoke; and notwithstanding any other Pleas which may be alledged to the contrary.*

§ 26. But that these our present Processes may more easily come to the knowledge of all Persons; We have caused the Papers and Parchments containing the Processes themselves to be affixed in the City to the doors of the Church of S. John Lateran, and of the Church of the Prince of the Apostles; that those whom these Processes concern, may pretend no excuse or alledge ignorance, as if they had

rint,



rint, nullam possint excusationem prætere  
aut ignorantiam allegare; cum non sit verisimile, id remanere incognitum, quod tam patenter omnibus publicatur.

§ 27. Insuper ut Processus ipsi & præsentés literæ, ac omnia & singula in eis contenta, eo fiant notiora, quo in plerisque Civitatibus & locis fuerint publicata; universis & singulis Patriarchis, Primatibus, Archiepiscopis, Episcopis, & locorum Ordinariis, & Prælatibus ubilibet constitutis, per hæc scripta committimus, & in virtute sanctæ obedientiæ districtè præcipiendo mandamus; ut per se vel per alium seu alios præsentés literas, postquam eas receperint, seu earum habuerint notitiam, semel in anno, aut, si expedire viderint, etiam pluries, in Ecclesiis suis, dum

not come to their knowledge; since it is not probable, that should remain unknown, which is so openly published to all Men.

§ 27. Moreover, that the Processes themselves, and these present Letters, and all and every thing contained in them may become more manifest by being published in many Cities and Places; We by these Writings intrust, and in vertue of holy obedience strictly charge and command all and singular Patriarchs, Primates, Archbishops, Bishops, Ordinaries of Places, and Prelates wheresoever constituted, that by themselves or some other or others, after they shall have received these present Letters, or have knowledge of them, they solemnly publish them in their Churches once a year or oftner, if they see conve-  
in

in eis major populi multitudo ad Divina convenerit, solenniter publicent, & ad Christi fidelium mentes reducant, nuncient, & declarent.

§ 28. Cæterum Patriarchæ, Archiepiscopi, Episcopi, aliique locorum Ordinarii, & Ecclesiarum Prælati, necnon Rectores, cæterique curam animarum exercentes, ac Presbyteri sæculares & quorumvis Ordinum regulares, ad audiendas peccatorum confessiones quavis autoritate deputati, transumptum præsentium Literarum penes se habeant, easq; diligenter legere & percipere studeant.

§ 29. Volentes eorundum præsentium transumptis etiam impressis, Notarii publici manu subscriptis, & sigillo Judicis Ordinarii Romanæ Curia, vel alterius personæ in

nient, when the greater part of the People shall be met for celebration of Divine Service; put faithful Christians in mind of them, relate them, and declare them.

§ 28. Lastly, all Patriarchs, Archbishops, Bishops, and other Ordinaries of Places, and Prelates of Churches, as also all Rectors, and others having cure of Souls, and Priests secular and regular of whatsoever Orders, deputed by any authority to hear confession of sins, shall have a Transcript of these present Letters by them, and shall diligently study to read and understand them.

§ 29. Our farther pleasure is, that the same credit in judgment and out of judgment, shall in all places be given to Copies, although Printed, of these presents, subscribed by any publick Notary, dignitate

dignitate ecclesiastica constitutæ munitis, eandem prorsus fidem in iudicio, & extra illud ubiq; locorum adhibendam fore, quæ ipsis præsentibus adhiberetur, si essent exhibitæ vel ostensæ.

§ 30. Nulli ergo omnino hominum liceat hanc paginam nostræ excommunicationis, anathematizationis, interdicti, innovationis, innodationis, declarationis, protestationis, sublationis, revocationis, commissionis, mandati & voluntatis infringere, vel ei ausu temerario contraire. Siquis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei ac Beatorum Petri & Pauli Apostolorum ejus se noverit incursum.

Datum Romæ apud S. Petrum, Anno Incarnationis Dominicæ Milleffimo sexcentesimo decimo, sexto Idus

*and sealed by the ordinary Judge of the Court of Rome, or any other person in Ecclesiastical dignity; as would be given to these presents themselves, if they should be produced or shewn.*

§ 30. *Let no man therefore infringe, or boldly and rashly oppose this our Letter of Excommunication, Anathematization, Interdict, Innovation, Innodation, Declaration, Protestation, Abolition, Revocation, Commission, Command and Pleasure: But if any one shall presume to attempt it; let him know that he shall incur the displeasure of Almighty God, and of his Blessed Apostles Peter and Paul.*

*Given at Rome from St. Peter, in the year of our Lord's Incarnation, One thousand, six hundred and ten, the eighth of Aprilis,*

*Aprilis,* Pontificatus  
nostri anno quinto.

Anno a Nativitate  
Domini nostri *Jesu*  
*Christi* millesimo sex-  
centesimo decimo ter-  
tio, Indiēt. 11. die vero  
quarta mensis *Aprilis*,  
Pontificatus Sanctiss. in  
*Christo* Patris & D.N.D.  
*Pauli* divina providen-  
tia Papæ V. anno octa-  
vo, supradictæ literæ  
affixæ & publicatæ fue-  
runt ad Valvas Basili-  
carum S. *Joannis Late-*  
*ranensis* & Principis A-  
postolorum, & in acie  
Campi *Floræ* per nos  
*Baldassarem Vacham* &  
*Brandimartem Latinum*  
Cursores.

*Jacobus Bambrilla,*  
Mag. Curs.

*April, in the fifth year of*  
*our Popedom.*

*In the year, from the*  
*birth of our Lord Jesus*  
*Christ 1613. Indiēt. 11.*  
*the 4th day of the Month*  
*April, and the eighth*  
*year of the Popedom of*  
*our most Holy Father in*  
*Christ, and our Lord*  
*Paul V. by Divine Pro-*  
*vidence Pope, the a-*  
*foresaid Letters were*  
*affixed and published*  
*at the Doors of the*  
*Churches of St. John*  
*Lateran, and the Prince*  
*of the Apostles, and in*  
*the field of Flora, by us*  
*Balthazar Vacha and*  
*Brandimars Latini*  
*Cursors.*

*James Brambilla,*  
Mag. Curs.

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FINIS.



The following is a list of the names of the persons who have been  
 named in the various reports of the Committee on the subject of  
 the proposed amendment to the Constitution of the State of New York.  
 The names are given in the order in which they were mentioned in the  
 reports, and are not necessarily in the order of their importance or  
 of the degree of their interest in the subject. The names are given  
 in full, and are not abbreviated. The names are given in the order  
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 in the order of their importance or of the degree of their interest  
 in the subject. The names are given in full, and are not abbreviated.

James B. Smith, Jr.  
 Mr. Chief

THE  
PROCEEDINGS  
OF THE *1019. L14*  
Parliament<sup>3</sup>

OF  
PARIS, *K.*

UPON THE *Parlement*

POPE'S BULL,

Concerning the Franchises in the City of  
*Rome*, and the following Ordonance of the  
26th of December, 1687.

---

Translated into *English* by Order of his Ex-  
cellency *Monsieur Barillon*, his Most Chri-  
stian Majesties Ambassadour Extraordinary  
to the King of *Great Britain*.

---

LONDON

Printed for *R. Bentley*, and are to be Sold by  
*Randal Taylor*, near Stationers-Hall, 1688.

THE  
PROCEEDINGS

OF THE  
PARLIAMENT

IN  
PARLIAMENT

UPON THE

REPORT OF THE

COMMISSIONERS OF THE LANDS IN THE CITY OF  
LONDON, AND THE FOLLOWING ORDINANCE OF THE  
CITY OF LONDON, 1637.

Transcribed into English by Order of his Ex-  
cellency, William Russell, Esq. Most Chief  
Justice of the Common Pleas, and Extraordinary  
to the King of Great Britain.

LONDON

Printed by A. B. and are to be sold by  
R. B. near St. Dunstons Church, 1638.

# An Extract out of the Registers of the Par- liament of *Paris*.

**T**HIS Day the Parliament of *Paris* being assembled, the King's Council appearing, Mr. *Denys Talon*, His Majesties Advocate-General made this following Speech, That among the rest of the Court of *Rome's* Attempts upon several Occasions, in prejudice of the Liberties of the Church of *France*, and of the Rights and Pre-eminencies of the Crown; there has been nothing observ'd in the History of late Ages, parallel to what was done in the Month of *December* last, and which is nothing more but what the Pope has been contriving many Years, in declaring himself an Enemy of *France*. &c.—

In the Assembly held upon Occasion of the Affairs of the *Regalia*, the Bishops being inform'd that the *Italian* Doctors, and the Emis-sories of the Court of *Rome*, omitted not any means to spread about the Kingdom, the *new Opinions* of the Popes Infallibility, and the indirect Power which *Rome* strives to usurp over the Temporality of Kings; that Assembly, We say, did not pretend to frame a Decision of a doubtful Contraversie; but give a Publick and  
Authentick



Authentick Testimony of a certain Truth, taught by all the Fathers of the Church, and determined by all the Councils, and especially by those of *Constance* and *Basile*. And it's well known that the Cardinal of *Lorrain* assisting at the Council of *Trent*, publicly declared that the Faculty of Divinity at *Paris*, the Universities of the Kingdom, and in a word, all *France* was persuaded, that the Pope, far from being Infallible, ought to submit to the Decisions of Councils, and it does not appear that this Assertion, made him incur any Reproach from the Court of *Rome*.

Yet has the World with amazement seen, that the Pope lookt upon this Declaration as an injury done to his Authority; infomuch, that the King having nominated to the Episcopacy, some of those that assisted at that Assembly; and who are as well recommendable for their Piety and Virtue, as for their Knowledge and Learning; Bulls were refused them, on pretence that they do not make Profession of a sound Doctrine.

If this foundation is solid, we are like to have no more Bishops for the future: Since all the Ecclesiasticks of the Kingdom, and particularly those that in the Universities take the necessary Degrees to attain to Prelacies, with an invincible steddiness maintain the Propositions which the Pope complains of.

Tho' this refusal has not the least glimmering of Reason, yet does it nevertheless, raise a very great Scandal, and produce Disorders, beyond

beyond expression. And indeed, the Pope's Obstinacy is the Cause, that thirty five Cathedral Churches remain destitute of Pastors, and this in a time when a vast number of newly Converted Persons stand in need of Instruction, for their being fortified and confirmed in the Orthodox Belief, and when the Presence of the Bishops is very necessary in their Diocesses.

Who could ever imagine that the Pope, who is proposed to us as an Image of Holiness and Virtue, should remain so wedded to his Opinions, and so jealous of the shadow of an Imaginary Authority, that he should leave the third part of the Churches of *France* Vacant, because We will not own him to be Infallible?

Those that inspire these thoughts into the Pope, can they fancy they shall make us change our Opinions? And are they so blind, as not to know that those Unhappy times are past, when a gross ignorance joined to a Faintness in the Government, and false Prepossessions, rendered the Pope's Decrees so very dreadful, however unjust they might be; and that those Disputes and Quarrels, far from augmenting their Power, do only serve to cause enquiry to be made into the Origine of their Usurpations, and lessen the Veneration of the People rather than encrease it? &c.—

And to give some colour to so scandalous an Innovation, he refers to that famous Bull, stil'd *in Cæna Domini*, because it is read at *Rome* every *Thursday* of the Holy Week. True it is,

is, that if this Decree, whereby the Popes Declare themselves Sovereign Monarchs of the World, be legitimate; the Majesty Royal will then depend on their humour, all our Liberties will be abolish'd, the Secular Judges will no longer have the Power to Try the Possession of Benefices, nor the Civil and Criminal Causes of Ecclesiastical Persons; and we shall quickly see our selves brought under the yoke of the Inquisition.

Thus, however unjust and abusive this new Decree may be, it is much less dangerous by the frivolous Menaces it contains, than by its being built upon a Title altogether void and vicious; and that in this Conjunction, it looks as if *Rome* would at present follow the steps of *Julius* the 2d. renew his Animosity and Rage against *France*, without making reflection how odious his Memory is in the Christian Commonwealth.

When Pope *Gregory* the 4th meaning to render himself Arbitrator of the Dispute that arose between *Lewis* the *Debonnair* and his Children, threatned the Bishops of *France* to Excommunicate them if they did not close with his Designs: Those Prelates being surprized at a Procedure so contrary to the Canons, courageously answer'd, That they would not obey the Pope's Will; and that if he came with a design to Excommunicate them, he should himself return Excommunicated: *Si Excommunicaturus veniret, Excommunicatus abiret*; as if they meant to say, That he, who without lawful Cause, and

and through humane Motives, undertakes to suspend one of the Members of *Jesus Christ* from the Communion of the Church, does separate himself from it by such an unjust attempt.

Let us further urge, that the ill use which the Popes have in so many Occasions made of the Authority with which they are entrusted in giving it no other Bounds than those of their own will, has been the source of almost all the incurable Mischiefs, with which the Church is afflicted, and the most specious Pretences of the Hereticks and Schismatics that the last Age produc'd, so as the Divines assembled by Pope *Paul* the Third's Order, did sincerely own; and besides at present, the bare Idea of the Infallibility, and indirect Power which the Complaisance of the *Italian* Doctor does Attribute to the See of *Rome*, upon the Temporality of Princes, is one of the greatest Obstacles that oppose the Conversion, not only of individual Persons, but of whole Provinces; and Peoples minds cannot be too thoroughly convinc'd that these new Opinions do not make part of the Doctrine of the Universal Church.  
*&c.*—

If he had been an Envoy from the Emperour of the *Turks*, from the King of *Persia*, or some other Infidel Prince, he would not have been so rigorously us'd. Is it that the Pope means to have no more Commerce with *France*? Is he perswaded that his Power reaches no farther than the Diocess of *Rome*, and his Patriarchship than the Neighbouring Provinces, stiled



led Suburbicarial? Does he intend to renounce the Quality of *Head of the Church*, and *Common Father of the Faithful*? &c.—

And in this occasion the Thunders of the *Vatican* have nothing formidable; they are Transitory Fires, that exhale into smoak, and which do neither hurt nor prejudice, save to those who darted them,

And tho this Bull be neither publish'd nor executed in the Kingdom, it is not the less abusive. We do not doubt, but that a more moderate Pope, reflecting upon the disorders which such an Innovation is capable of producing, would imitate the Example of *Clement the Fifth*, who, by a solemn Decree, did for ever abolish the memory of what his Predecessor *Boniface the Eighth* had unjustly undertaken against King *Philip the Fair*: And this Retractation, which proves that the Popes are not Infallible, since the one destroys what the other had built; among others, revokes the Bull, *Unam Sanctam*; wherein *Boniface*, whose proud Conduct was blamed by the whole Church, declares that the Sword of Sovereigns is subjected to the Popes Spiritual Faulchion. &c.—

If then we put in an Appeal to the future Council against the Censures contain'd in the Bull, and against the Interdict that is a Consequence and necessary of it; it is because that not only the Decisions of Popes, but their very Person, when they fail in their Duty in the Government of the Church, is to submit to the Correction and Reformation of the General

ral

ral Council, in what regards as well Faith as Discipline. An indisputable Truth whence We shall never depart, whatever endeavours the Partizans of the Court of *Rome* may use.

The Pope's denying to grant Bulls to all the Bishops nominated by the King, occasions a Disorder that daily augments, and which requires a speedy and efficacious Remedy. The Councils of *Constance* and *Basil* having endeavoured to contrive some moderation to the Court of *Rome's* Usurpations, and to the Confusion that was introduced in the distribution of Benefices, the pragmatick Sanction was afterwards compos'd of the Decrees of those Councils. But the Popes thereby perceiving their Authority to diminish, made use of all sorts of Artifices to abolish it; and by the Concordate made between King *Francis* the 1<sup>st</sup> and by Pope *Leo* the 10<sup>th</sup>, they regulated the manner of disposing of Bishopricks and Abbies: To the Pope was granted not only the devolution, but also the prevention and the power of admitting the Resignations in favour, and many other Articles that are very burdensome to the ordinary Collaters, and absolutely contrary to the Ancient Canons.

And indeed our Fore fathers did for a long while complain against the *Concordate*. The Ordinance of *Orleans* did re-establish the Elections; and it would be very advantageous that all Ecclesiastical Matters were transacted in the Kingdom, without ever being obliged to have recourse to *Rome*. In the sequel never-  
theless

nevertheless the *Concordate* was sincerely executed on our part; and it is inconceivable that the *Pope* should now, through an invincible Obstinacy, reduce us to deprive him of the profit, which the Court of *Rome* derives from a Treaty, which is so much to its advantage.

The King is most Religious, in nominating to the Prelacies Ecclesiasticks of an exemplary Integrity, and of conspicuous merit; and because that these Ecclesiasticks do not believe that the *Pope* is *INFALLIBLE*; that they do not like the *Italian* Doctors, attribute to him the Title of *Universal Monarch*; that they are persuaded He has no power, either direct or indirect, over the Temporality of Kings, and that He is to all intents inferiour to the Councils, that have a right to Correct Him, and to Reform His Decisions. The *Pope* upon this imaginary pretence, refuses them *BULLS*, and leaves the third part of the Churches of the Kingdom destitute of *Pastors*. Is this imitating the Care and Lenity of the Apostles in the Government of the Church?

After all, before the *Concordate*, those that were Elected by the Clergy and the people, and afterwards by the Chapters, in presence of one of the Kings Commissioners: Were they not Ordained by the *Metropolitan*, assisted by the Bishops of the Province, after that the King had approved of their Election? The Right acquired to the King by the *Concordate*, being Authorized in this respect by the Tacit consent of the whole *Gallican Church*, and confirmed

firmed by a possession of near two Centuries, ought so much the less to receive any Change and Invasion, that during the first four Ages of the Monarchy, they went not to *Rome* to demand Institution and Induction of Benefices: The Bishops Dispos'd of all those that were vacant in their Diocesses; and our Kings did almost ever nominate to the Bishopricks; and as they sometimes granted the Clergy and the people the liberty of Electing a Pastor; they often reserv'd the choice of him to themselves; he they had chosen was immediately Consecrated, without the Popes intermeddling in the matter. Who hinders us from following these Examples, grounded upon this excellent Reason, That the Right, which all the Faithful had in the beginning of appointing themselves a Head; being no longer to be exercised in common, ought to pass into the Power of the Sovereign, on whom the Subjects rely for the Government of the State; of which the Church is the noblest part.

But as to the *Pope*, since He refuses to joyn the Concourse of His Authority to the Kings Nomination: We may presume, that He means to discharge Himself of the painful burden which overwhelms Him; and that His Infirmities not permitting Him to extend His Pastoral Diligence over all the parts of the *Universal Church*; the Devolution that is made in case of negligence, sometimes even from the Superiour to the Inferiour, may Authorize the Bishops to lay their Hands on those that shall



be Nominated by the King to the Prelacies; His Nomination having as much, or more effect, than the Election of the people and the Clergy, which ought, without difficulty, to be Confirmed by the Immediate Superiour; when an unworthy person was not chosen.

And if the like resolution requires the being accompanied with some temperament; If it requires the Bishops Concurrence: The King may be besought to convene the Provincial Councils, or if need be, a National Council; therein to take Resolutions suitable to the Occasions of the *Gallican* Church.

And as the Evil seems urgent, and that there would be possibly some danger in venturing upon the delays that are inseparable to the holding of a National Council, His Majesty may assemble such as he pleases of the principal Officers, of the Bishops, and considerable Persons of all the Orders of his Realm, to take their advice in so important an Affair.

But it is not just, that while that the *Pope* refuses to Execute the *Concordate* in one of its principal Articles, he does, nevertheless, enjoy the Advantages that are granted him by that Treaty, which contains Conventions reciprocally obligatory; that people continue to go to *Rome*, and thither carry Money, for the obtaining either the Institutions of Benefices or Dispensations, that may be easily expediated in the Kingdom.

Now if we purpose to break off this Traffick, it is only because it ceases to be reciprocal;

cal; and because that the Pope by his Obstinacy, interposing an invincible impediment to the Expedition of the Bulls of a great number of Bishopricks. It would be a shame to suffer that the *Gallican* Church should remain burden'd with the Yoak of Prevention of Resignations in favour, and of all the other Servitudes whereunto *France* was content to submit by the *Concordate*.

And herein We do but faintly repel the Injury that is done Us: We oppose the Buckler of our Liberties against a New and Un-exampl'd Enterprize. Calamity and Anathema, to those that out of Interest or Caprice, disturb the Correspondence that ought to be between the Priesthood and the Royalty, Who seem to have no other Aim than to raise a Schism in the Church, and by fatal Divisions disturb the Peace which all *Europe* enjoys, and which was procured It by the Valour and Wisdom of our Invincible Monarch.

But whatever endeavours those factious Spirits may use that possess the Pope and abuse the power which his great Age and Infirmities oblige him to give them in the Government of the Church, We shall ever remain inseparably united to the Holy See, We will acknowledge Saint *Peter's* Successor as the first and the chief of the Bishops, We will most Religiously maintain the Communion and Correspondence with the Church of *Rome*, and we will defend our selves with as much moderation as vigour against the Insults, Invasions, and Innovations

contrary to the King's Rights, to the Dignity of his Crown, to the Decrees of the Councils, to the General Policy of our Church and to our Liberties.

All these Reasons, and a world of others which we omit, oblige us to require that it would please the Court to admit Us as appealing against the Abuse of the Bull, dated in the Month of *May* last, and of the Ordinance given in pursuance thereof: And upon our Appeal, to declare the said *Bull* and *Ordinance* void and abusive; making Prohibition to all Persons, of vending them in the Kingdom, on pain of being proceeded against according to the severity of the Law; enjoyning all those that have Copies of them, to bring them to the Register of the Court, in order to their being suppressed: As likewise, to order that the Act of Appeal, made by the Attorney General to the future Council, be Registered in the Register of the Court: That the King shall be most humbly besought to employ His Authority for the maintaining of the Franchizes, and the immunity of the Quarter of his Ambassadors at *Rome*, in the whole Extent that they have hitherto had: Moreover that His Majesty may be humbly desired to order the holding of Provincial Councils, nay and of a National Council, if need be, or the Assembly of the Nobles of his Realm; and after having heard their advice to choose the means he shall reckon most fitting, for the hindering the Disorders which the vacancy of so many Arch-bishopricks

shopricks and Bishopricks in the Kingdom do produce, and prevent the Increase and Progress of so dangerous an Evil. We further require that the King be also most humbly besought to forbid his Subjects to have any Commerce in the mean while with *Rome*, and of sending any Money thither, and in this to interpose his Authority as far as he shall judge convenient, and that it be ordered by the Court that the Arrest that shall intervene upon our present Conclusions, shall be affix't in the publick Places, and every where as shall be needful in the wonted manner.

The King's Council being withdrawn, a Copy being perus'd, Printed at *Rome* of a Bull concerning the *Franchises* of the Quarters of the said Town, and of the following Ordinance of *December 26.* last, together with the Act of Appeal put into the future Council by the King's Attorney General the *28th.* of this Month, and the Conclusions by him taken in writing, the Matter being brought under Debate.

The Attorney General's appealing from the abuse of the said Bull, and of the following Ordinance on the *26th* of *November* last the Court admitted of the said Appeal, and declares the said Bull and Ordinance as null and abusive; Prohibits all Persons whatsoever to vend them in the Kingdom, on pain of being proceeded against according to the severity of the Law; enjoying those that have Copies of them to bring them to the Register of the Court, there to be suppressed; orders that the



Act of Appeal put in by the King's Attorney General to the future Council, shall be registered in the Register of the Court, and that the King shall be most humbly desired to employ his Authority for the maintaining the Franchises and Immunities of the Quarter of his Ambassadors in the Court of *Rome*, in the whole extent they have hitherto had, to order the holding of Provincial Councils, or even of a National Council, or an Assembly of the Nobles of His Kingdom, so to advise about the most suitable Means for the Remedying the Disorders which the long Vacancy of several Archbishopricks and Bishopricks, has therein introduced, and to prevent the progress and encrease of them, and in the mean while to forbid his Subjects in such manner as the said Lord the King shall judge convenient to have any Commerce, or remit any Money into the Court of *Rome*. And this present Arrest to be affix'd in the public and usual Places of this Town, and every where as shall be needful. Done in Parliament on the 23<sup>d</sup>. of Jan. 1688.

Sign'd

Jacques

Act

*Act of the Appeal put in by the Attorney General to the Council upon the Subject of the Pope's Bull concerning the Franchises in the City of Rome, and of the following Ordonnance on the 26th. of December last.*

**B**Efore the underwrittten Apostolical Notary was present in his own Person, *Messire Achilles de Harlay*, Councillor of the King in his Council of State, and his Majesties Attorney General, who in the Presence, and by the Advice and Council of *Messire Denis Talon* and of *Messire Francois Criteau de la Moignon* also, Counsellors of the King in his Council of State, and his Advocates General in his Court of Parliament, has declared that having some time since seen Copies of a Bull given on the 12th. of May last past, by our Holy Father Pope *Innocent* the 11th. concerning the Franchises which certain Persons are in possession of enjoying in the City of *Rome*, he could not have imagined that his Holiness could have conceived the design of comprehending the Ambassadors which the King was willing to send to him, in the general Menaces of Excommunication which he judg'd convenient to insert therein, contrary to the Use observed by other Popes in the Bulls made by them; he had hoped that if the Remembrance of the Sovereign Power

which the Kings, his Majesty's Predecessors exercised in *Rome*, of their Liberalities to the Holy See, and of the Protection they gave to several Popes, could not induce this Pope to cause to be rendered to the King in the Persons of his Ministers, Honours and Testimonies of Acknowledgment proportionable to his Bounties, at least his Holiness as visible Head of the Church, would not be insensible to the Prodigies which the King had performed before his Eyes for the re-uniting in the Bosom of this good Mother so vast a number of Children that were gone astray from her, that he would be affected with the Piety of this Prince, and the powerful Protection he continually gives to Prelates, tho' he was not with his Victories and Power; and that he would not enter into dispute with him about Rights that had not suffered any Invasion, even for several years under his Popedom.

But being informed that his Holiness had given order to the Cardinal, that is his Vicar in *Rome*, to declare the Church of St. *Lewis* of the said City, and the Ecclesiastics that officiate in it, interdicted for having admitted to the participation of the holy Mysteries and Sacraments on the Night wherein is celebrated the Solemnity of our Lord's Natiyity: *Monsieur le Marquis de Lavardin* the King's Ambassador extraordinary to his Holiness, and that it was supposed by the Ordonnance delivered upon this Subject, that he was notoriously Excommunicated for pretended Contraventions to  
this

this Bull, the said Attorney General did not think that he could without being wanting to his Duty, remain any longer in the Silence he had hitherto kept.

Now if the Matter which has given an occasion to so great an Excess, did concern the Ecclesiastical Jurisdiction which belongs to the Pope, he would easily shew the Errors that have been committed by proceeding against a Person that has not been particularly specified in that Bull, to whom the State of Matters has not been signified since his being at *Rome*, who might be ignorant of them in *France*, where it was not published, that the Pope could not condemn him as an Ambassador, tho his Character ought to secure him from those Thunders, in regard of his Functions, yet His Holiness would not so much as hear or own him in that Quality, whatever Addresses he has caus'd to be made for that purpose, and that in fine, the very Rules of the Canon Law requires that Persons of so eminent a Dignity, as is that of his, should be pointed out by Name in Bulls of that Nature, before they can incur the Penalties they utter.

But that the Pope in a Matter purely Temporal, as are these Franchises of the Kings Ambassadors, having made use of the Spiritual Arms, which he is only entrusted withal for the Conduct and Edification of the Church, and having constituted himself Judge in his own Cause, the Excommunication which his Holinesses Cardinal Vicar declares to have been



been incurr'd, is so null, that there is no occasion for any Proceedings to annihilate it, and those that are therein comprehended, ought not to receive Absolution, though it were even offered them at their own Homes.

And indeed the said King's Attorney General does with all the *French* expect from his Majesty's single Power the Reparation which these Proceedings challenge, and the Conservation of those Franchises which only depend on the Judgment of God, as all the Rights of this Crown, and which can admit of no Diminution but such as the King's Moderation and Justice may give them.

But as not any thing can contribute more to lessen in the Minds of Shallow Persons and Libertins the Veneration which People ought to have for the Power of the Church, than the ill use which its Ministers may make of it; the King's said Attorney General declares, that he is appealing, as indeed he appeals by the present Act from the abusive use that is made of it in the said Bull and Ordonnance, not to our Holy Father Pope *Innocent* the 11<sup>th</sup> better informed, so as has been practised in respect of some of his Predecessors; when that they had true Ideas of their Power, that their Years allowed them to act of themselves; there might be hopes that in time they might be brought to know the Justice and Truth of the Complaints that were brought before them; and that neither the Preventions in favour of their Country, nor the

the Partialities of those they honoured with their Trust, did not prevail over the Obligations which the Quality of Common Father of all *Christians* does impose.

Protesting to carry on this his said Appeal upon this Grievance, and upon the others, which he reserves to represent to the first General Council that shall be held, as the Tribunal truly Sovereign and Infallible of the Church, to which its visible Head must submit, as well as its other Members; and therein to further among other things a Regulation that shall prevent the Employing so Holy an Authority in Uses so far from those for which it was confided in the Church in the Person of St. *Peter*; this may make the Pope be mindful, that God having separated the two Powers of the Priesthood, and of Empire, His Holiness cannot make use of the Authority of the first for the Rights that depend on the second; that according to Temporal Laws he ought to possess those large Territories which his Predecessors have received from the Liberality of Temporal Princes, and particularly from that of our Kings, and that in short, he would consider upon a Truth which a great Arch-bishop in *France* wrote to one of his Predecessors; that a Prelate that excommunicates a *Christian* contrary to the Rules, and for Rights of a Kingdom of the Earth, may, in such an Occasion well lose the Power of binding and unbinding which his Character gives him; but that he cannot deprive of eternal Life, him to whom  
he

he does this Injustice, if his Sins do not render him unworthy of the Mercy of God. Of which the said Attorney General has required of Us as an Act. Done in the Court, in the Presence of the Kings Council, on the 22d. day of *January*, in the Year 1688.

*Monseigneur Sin, Nat.*

*Printed at Paris, by Francis Muquets, the King and his Parliaments chief Printer, Street le Harp, 1688. With His Majesties Privilege.*

**FINIS.**

**Cleri Gallicani De Ecclesiastica Potestate Declaratio. A. D. 1682.**

The Declaration of the Gallican Clergy, concerning the Ecclesiastical Power in the Year 1682

I. Beato Petro, ejusque successoribus Christi vicariis, ipsique Ecclesiæ rerum Spiritualium, & ad Æternam salutem pertinentium non autem Civilium ac Temporalium a Deo traditam Potestatem, dicente Domino, *Regnum meum non est de hoc Mundo. Et Iterum, Reddite quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo, ac proinde stare Apostolicum illud, Omnis anima Potestatibus sublimioribus subdita sit. Non est enim Potestas nisi à Deo. Quæ autem sunt, à Deo ordinata sunt. Itaque qui Potestati Resistit, Dei ordinationi Resistit. Reges ergo & Principes in Temporalibus nulli Ecclesiasticæ Potestati Dei ordinatione subjici,*

I. That God gave to St. Peter and his Successors Vicars of Christ, and to the Church her Self the Power of Spiritual things pertaining to Eternal Life, but not of Civil and Temporal Matters. For the Lord said, My Kingdom is not of this World, And again, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And therefore that of the Apostle must stand, Let every Soul be subject to the Higher-powers, for ther is no Power but of God, the Powers that be are Ordained of God; whosoever therefore Resisteth the Power, Resisteth the Ordinance of God. Therefore Kings and Princes are not subject, in Temporals, to any Ecclesiastical Power, by the Ordinance of God, neither

can



neque Autoritate Clavium Ecclesiæ directe vel indirecte Deponi, aut illorum subditos eximi a Fide, atque Obedientia, ac præstito Fidelitatis Sacramento solvi posse, Eamque sententiam Publicæ Tranquillitati necessariam, nec minus Ecclesiæ quam Imperio utilem, ut verbo Dei, Patrum Traditioni, & Sanctorum Exemplis consonam omnino retinendam.

II. Sic autem inesse Apostolicæ sedis, ac Petri successoribus Christi vicariis rerum Spiritualium plenam Potestatem, ut simul valeant atque immota consistent Sanctæ Oecumenicæ synodi Constantiensis a sede Apostolica comprobata, ipsorumque Romanorum Pontificum, ac totius Ecclesiæ usu confirmata, atque ab Ecclesia Gal-

*can they, by Authority of the Keys of the Church, Directly or Indirectly, be Depos'd, or their Subjects Absolv'd from their Faith and Obedience; and Oath of Allegiance which they have taken.*

*And this is to be firmly Retain'd, as Necessary to the Publick Peace, and not less Useful to the Church than to the State, as being Consonant to the Word of God, the Tradition of the Fathers, and Practice of the Saints.*

II. *But that the full Power of Spiritual things is so in the Apostolical See, and the Successors of Peter, the Vicars of Christ, that the Decrees of the Holy and Oecumenical Council of Constance, concerning the Authority of General Councils, which are contain'd in the 4th and 5th Sessions, Approved by the Apostolical See, and Confirmed by the Use*  
*licana,*

*Gallicana* perpetua Reli-  
gione custodita Decre-  
ta de Autoritate Con-  
ciliorum Generalium,  
quæ Sess. 4. & 5. con-  
tinentur; nec probari  
a *Gallicana* Ecclesia, qui-  
eorum Decretorum,  
quasi Dubiæ sint Auto-  
ritatis, ac minus ap-  
probata, robar infrin-  
gant; aut ad solum  
Schismatis tempus  
Concilii dicta detor-  
queant.

III. Hinc Apostolicæ  
Potestatis usum Mo-  
derandum per Cano-  
nes, Spiritu Dei Con-  
ditos, & totius Mundi  
Reverentia consecratos  
Valere etiam Regulas,  
Mores & Instituta a  
Regno & Ecclesia *Gal-  
licana* recepta, Patrum-  
que terminos manere  
Inconcussus; atque id  
pertinere ad Amplitu-  
dinem Apostolicæ sedis,  
ut Statuta & Consue-  
tudines tantæ sedis, &

of the Popes of Rome  
themselves, and the whole  
Church, and kept with  
perpetual Veneration by  
the Gallican Church,  
shou'd likewise Remain  
of Force and Unshaken.

Nor are they Approv'd  
by the Gallican Church,  
who wou'd Infringe the  
Strength of these De-  
crees, as if they were of  
Doubtful Authority, or  
less Authentick; or who  
wou'd Wrest the Words  
of the Council only to the  
time of Schism.

III. Hence the Use of  
the Apostolical Power  
is to be Moderated by the  
Canons, fram'd by the  
Spirit of God, and Con-  
secrated by the Veneration  
of the Whole World. And  
likewise the Rules, Cu-  
stoms, and Institutions  
which have been Receiv'd  
by the Kingdom and Gal-  
lican Church are to be  
in Force, and the Bounds  
of our Fathers to Remain  
Unshaken: And that this  
is for the Eminence of  
Eccle-

Ecclesiarum Consensu  
one firmata propriam  
stabilitatem obtineant.

*the Apostolical See, that  
the Statutes and Usage  
of so Great a See, and  
Establish'd by the Con-  
sent of the Churches,  
shou'd obtain their Proper  
Stability.*

IV. In Fidei quoque  
Quæstionibus præcipu-  
as summi Pontificis  
esse Partes, ejusque De-  
creta ad omnes & sin-  
gulas Ecclesias perti-  
nere, nec tamen Irre-  
formabile esse Judi-  
cium, nisi Ecclesiæ Con-  
sensus accesserit.

*IV. The Pope likewise  
has the Chief Part in  
Questions concerning the  
Faith, and his Decrees  
have Respect to All and  
Singular Churches: But  
Nevertheless his Judg-  
ment is not Irreforma-  
ble, except the Consent of  
the Church go along with  
it.*



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